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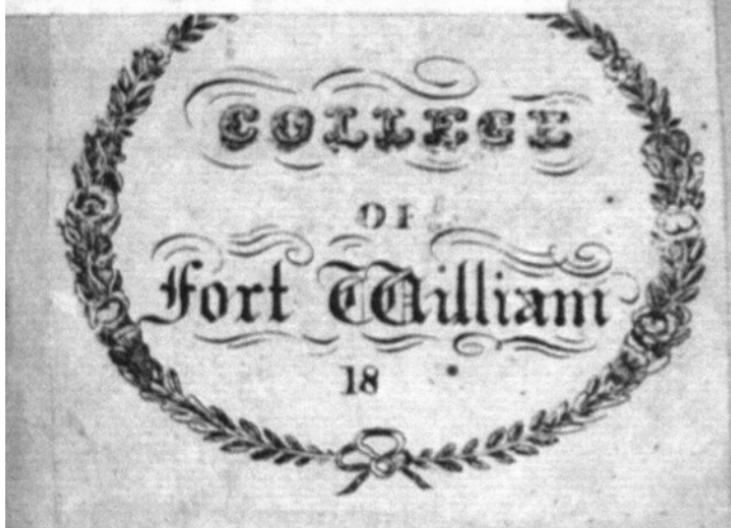
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THE
VIDVUN-MODA-TARANGINEE

OR,

Fountain of Pleasure to the Learned.

TRANSLATED INTO ENGLISH,

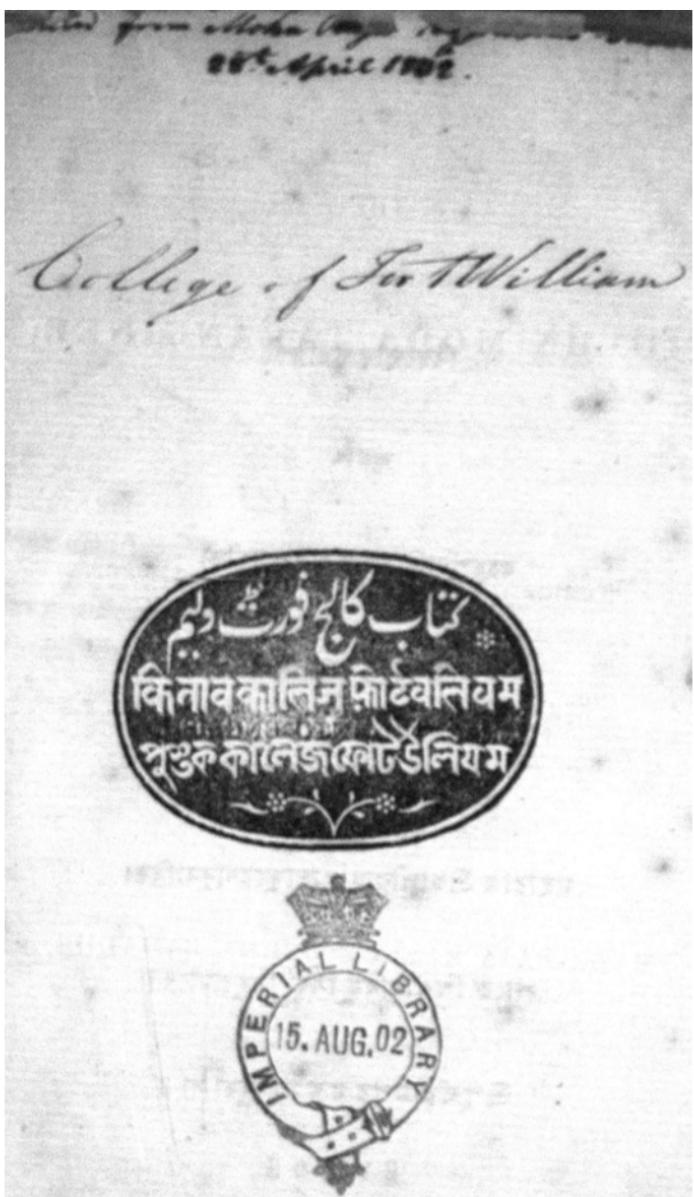
BY

MAHA-RAJA KALEE-KRISHNA BAHADUR,

OF SHOBABAZAR,

FROM THE SERAMPORE PRESS.

1832.



বিষয়োদ তরঙ্গিণী

অর্থাৎ

বড়দর্শনাদি সংকৃত সংগৃহীতা।

সকলমন্ত্রাত্ম সন্তোষিণী

তত্ত্বার্থ ইহেল শৌয় ভাবয়া।

মহাত্মাজ্ঞানালোকুষ বাহাদুরেণানুবাদিতঃ

শাক শিখাবদিষ্য সিঙ্ক বিষ্পুমাণে।

অপূর্বরামপুর যজ্ঞ সমন্বিতা সা ॥

॥ ১৭৩ ॥

ADVERTISEMENT.

THIS tract contains a brief account of the mode of Hindu worship, as well as of the discussions kept up among different sects of Hindus, in support of the self-existence of the Supreme Creator.

The Translator of this work has to acknowledge the valuable assistance he has received from several of his literary friends in the progress of the translation, and more particularly from his much esteemed Cousin, Báboo Krishna-Chandra Ghosa.

The tract is taken from an original Sanskrit Work by CHIRUSJEEVEE of Gowr,* and is rendered into English in the hope that many may feel delighted and instructed at the perusal of a production which contains so much relative to the belief and worship of the inhabitants of Bengal.

KALEE KRISHNA.

SHOBABAZAR,
Calcutta, 15th Jun. 1832. }

* The name of a Province of Bengal lying on the banks of Gangá River, the rains of the capital of which Province are still very extensive.

VIDVUN-MODA-TARANGINEE.

It is related, that in former times, there lived a Rájá, whose name was Vikrama Sena. This Rájá on one occasion gave an entertainment at which were present several ministers and friends, and some Pundits of different classes, whose qualifications were of the first order, like those of Indra. There were also several Priests who came in their respective habits; and among the group appeared moreover a devoted Vyshnava or a follower of Vishnu.

On seeing this individual, one of the Courtiers, who was a man of uncommon knowledge and virtue, commenced giving the Rájá a description of all the holy forms and ceremonies used by the persons belonging to the different religious sects, as they successively made their appearance at the entertainment.

বিষ্ণোদত্তরবিনী ।

বৈকুণ্ঠ আগতঃ ।

অথ সর্বে সমাহৃতাঃ পুরুষুৎ পুরোহিতা ইব বিষ্ণোসংক্রম
শঃ প্রবিশত্তি আ । তত প্রথমতঃ প্রবিশত্তং বৈকুণ্ঠ মালোক্য
^

କୋପେକଃ ସକଳ ଜ୍ଞାନାତ୍ମିଜୋ ବିଦ୍ଵିତପରମତତ୍ତ୍ଵେ ନିଜଗାମ ପ୍ରତ୍ୟେ ପ୍ରତି ॥ ଆମାଶମୂର୍ତ୍ତିଲକୁ ବହ ଶର୍ଚ୍ଛର୍ପାଞ୍ଚିତୋର୍ବୁଦ୍ଧ
ବନ୍ଦ ଧୂତଗୀତବାସାଃ । କଠେ ଲଳାମ ତୁଳସୀଶୁଭମାଧାନଃ ତ୍ରୀମା
ନର୍ମ ହରିକଥାଂ କହିଲୁଗୈପତି ॥ ପ୍ରବିଲ୍ୟ ଚନ୍ଦ ॥ ଇଷ୍ଟାମୀ
ଶିତଲୋଚନେ ଦୃଢ଼ତରପ୍ରାବନ୍ଧୋଗାନନେ ସମ୍ବ୍ରଦ୍ଧାଦିମୁରେଭବନ୍ଦି
ଶପଦଃ ଶହୁଃ ସହଃ ଧ୍ୟାରତି । ବୈକୁଣ୍ଠକରିକେତନ୍ମ ଜଗନ୍ନାତି
ଦ୍ୟାପାଦିତଃ ଲୀଲଯା ତମ ବୃଦ୍ଧାଖ୍ୟବପୁଃ ମଦୈବ ମୁଦିତଃ ଚେତଃ
ନମାଲହୃତାଂ ॥ ॥ ଇତ୍ୟଚ ॥

Of the Vyshnava as he entered, he spake thus:—

1. The Vyshnava is marked with Teelaka, that is, with the mark of his sect, on his nose, and has several dots* upon his body; he wears a yellow coloured cloth, and has a wreath of Tulsee† round his neck; he utters incessantly the name of Hari, the Supreme Being, and now that he has entered the assembly, and taken his seat in the usual posture, with his eyes a little closed, he pronounces a benediction on your Highness in the following words:—

“ May he whose foot is venerated by Brumá, Indra, and Mahádeva, who by sitting in a corner of Vykuntha,‡ pervades every other spot, and whose immortal frame is called Brahmá, illumine your reasoning faculty.”

* Made of Shankha (Shell), Chakra (Disk), Gada (Mace), and Padma (Water-lily).

† The name of a plant (*Ocymum sanctum*) held in religious veneration by the Hindus.

‡ The Paradise of the Hindus.

ैश्वर आगतः ।

अथामातुःैश्वरमालोक्याह नः। त्रिमानसाबेति जटोलमौलि
र्द्यासुद्गालवित्तमध्याभागः। विष्णुसःकूर्वित तासमन्त्रोऽस्तु
क्षमालाकुणितोर्देहः। प्रविश्यत्त सः॥ व॒गोहर्त्ति सदा त
मनु निगमा ध्यायत्ति ष॑-ष्मोगिनो यम्यात्ता अधिगत्य दैवत
गणाः कूर्वत्ति सृष्टेयान्विक॑। सोऽयस्तु मवताप्तिराकृतिरपि
ज्ञातुः उग्रः साकृति ध्यायन् व॒-व्यमेर मर्त्यजगती शिक्षाकरुः
शक्तरः॥ २॥ इत्युचे ॥

After this the Shiva enters, or one of the followers of Shiva, concerning whom the Courtiers thus spoke to the Rájá :—

2. His head is covered with matted hair, his waist girded with tiger skin, and his body decorated with Vibhooti,* from the upper part of which is seen suspended a garland of Rudráksha.+ He comes forward and blesses the Rájá in the following strain :—

“ May he whom the Vedás‡ always sing of, and the Yugees or Devotees constantly contemplate ; by whose authoritative command Deities are created, protected, and destroyed ; He who, though he be incorporeal, yet for the salvation of his people became corporeal ; even He whose only reflection is his own glorious self and who enlightens the world, preserve your life from danger.”

* The ashes of ox-dung.

+ A tree, the fruit of which is used by Hindus to make rosaries, Elaeocarpus ganitrus.

‡ Rig, Yujuh, Sáma, and Athurva.

শাক্ত আগতঃ ।

অব্রাহাম্পতে শাক্তমালোক্যাহ সঃ । অবাপুত্তাম মুক্তি
ন্তে মূরলি মজীসুমনসাৰ্ম লমাটে প্যারতে তিলক মনুলি
গুণ মনুরজে । দধানঃ সারদ্বৎ বিজহুদি পর বুজ্জমহিযোৰ
সমারাতঃ সাজ্জাদপারৈর বাচল্লতিরয়ে ॥ প্রবিশ্য চ সঃ ॥
ধামাসাম্য বিধীয়তে হরিহরবুজ্জাদিভি দৈর্ঘ্যতেও সৌয়ে
মতোব মুক্তুরভয়ে কর্ম ক্ষণগালীলয়া । সা মূর্গা ভবতীতিরীতিশ
মনী লোকজ্ঞতায়ণী ভূয়াহঃ প্রতিপক্ষপক্ষদলনী বাঞ্ছক
লোমাশিনী ॥ ৩ ॥ ইত্যুচ্চে ॥

In the next place enters the Shakta, or the follower of Shaktee, the wife of Shiva.

3. His head is crowned with a beautiful red flower called Javá, his neck adorned with a garland of crimson flowers, and his brow painted with horizontal lines of red sanders. He makes Bhagavatee (the wife of Shiva) the real object of his meditation, and is equal to Vachusatee* in knowledge. As soon as he had seated himself in the Royal Court, he pronounced the following benediction on the Raja :—

“ May all your desires be realized by the favour of that Durga, through whose assistance Hari-Hara, Brahmá and others, perform their respective arduous tasks in a moment without any trouble, and who is the author of the redemption of the universe, the only Goddess who has power to remove worldly calamities and to vanquish and overcome enemies.”

* A master of speech, one of the names of Brihusputi.

হরিহরাদৈত্যবানী আগতঃ।

অধাৰাত্ম হরিহরাদৈত্যবাদিনমালোক্যাহ সঃ। অয়মিত
কুলসীমলমালয়। কলিতভূললামকলেবৱঃ। হরিহরৌ
শ্রদ্ধীকৰণাপি তাৰিতি বিভাবনভাষণতৎপৱঃ। প্ৰবিশ্য চ
সঃ। বৃজ্ঞাবিষ্টমনাঃ সদৈব কমলাসক্তা বিষাদোৰিতুঃ কু
বাসো এথ বিভূতিমান় গিরিবৰাপারোঁ ভৱাবজ্ঞতঃ। সর্পাখী
শধৱো বিপুজ্জবচরো লোকজ্যোন্দকো ভূয়াদো হৃদয়জ্ঞতঃ
প্ৰতিলবঃ কৃষ্ণোঁখৰা শক্তঃ॥ ৪॥ ইত্যাচে॥

Now enters Hari-Hara Adytavadee or the follower of both Krishna and Mahádeva as one person.

4. His neck is decorated with rosaries of holy basilis, and his corporeal frame besmeared with ashes; he is well skilled in pronouncing the names of the two Gods, who are the objects of his adoration : and entering the assembly he gives his benediction to the Monarch thus :—

“ May your heart be the perpetual receptacle of Krishna and Shankra whom Brahmá constantly contemplates, and who is either the lover of Lakshamee, the Goddess of Fortune, or is pleased with the flower called Padma or water-lily ; who is purely bright, or the drinker of mortal poison ; who is the sole Lord of the universe, or is that on which the Sun exercises his powers ;* who commands immensity of fortune, or has his

* According to Hindu mythology Shiva has three eyes, in one of which the sun sparkles, in another the moon, and fire in the third.

body embellished with Viodooti; who is the possessor of the mountain Govardhana, or whose habitation is in Kylāsa;* who is the great Governor of Dwárakā† or the husband of Dúrgá; who holds in his hand the deified serpent Ananta, or has that which is called Káleéah for the ornament of his luminous body; who rides either on Garoora‡ or on a Bull; and who is the only source of universal bliss."

ନୈଯାକ୍ଷିକ ଆଗତଃ ।

ଅଥୟାତ୍ମଂ ରୈଯାଧିକମାଲୋକ୍ୟାହ ମଃ । ପରିକଳ୍ପିତ ତର୍କ ପରାମର୍ଶରୀ ବିଦ୍ୟଃ କଳରଂ ମୁଣ୍ଡଲ୍ୟକ୍ୟା । ଅଯେମତି ଶିଖା ମ ଧିଦେବତ୍ୟା ସହିତୋ ରମନୋପରିଧେଲିତରୀ ॥ ପ୍ରବିଶ୍ୟଚ ମଃ ॥ ଯମୁଣ୍ଡିଷ୍ଟିତମ୍ଭୁତୀର୍ବିତ୍ତୁତେ ବୁଜ୍ଞାଦି ମୁଣ୍ଡିତିକୈ ର୍ମ୍ୟାଧୀମ ତର୍ଯ୍ୟା ଛିତାବି ସମ୍ମକର୍ମାଗ୍ୟପ ପ୍ରାଣିନାଂ । ନିତ୍ୟେଷ୍ଠା କୃତି ସୁନ୍ଦରମାନଥପରୋ ଜୀବାଂ ପରାଜ୍ୟା ହରଂ ଶୋଯଂ ବୋ ବିଦ୍ୟାତ ପୂର୍ଣ୍ଣମଚ୍ଚିରାକ୍ଷେତୋଗତଂ ଯନ୍ତବେ ॥ ୫ ॥ ଇତ୍ୟାଚେ ॥

In the mean time enters the Nyáika, or the student in Philosophy.

5. On his tongue Shuraswatee, the Goddess of Speech, and Eloquence, appears as it were to sport; he looks upon all, himself excepted, as a straw in point of knowledge; and appearing in the Royal Court, where scientific discussions are carrying on by the learned, begins to bless the Monarch thus:—

* The Paradise of the Hindus, the dwelling place of Shiva or the lofty mountain on the great range of Mas or Himálaya.

† The name of a city renowned in Hindu writings as the residence of Kriahna.

‡ The regent of birds, according to Hindu mythology

"May the desire of your heart be granted through the kindness of him who, having created Brahmá, Vishnu, and Muheshwara, allotted to them the power of creating, protecting, and destroying, who has appointed good and evil for the human race, and exists perpetually an upright, and an all-wise Being, far above all earthly mortals."

ମୀମାଂସକ ଆଗତଃ ।

ଅଶ୍ଵାୟାନ୍ତୁ ମୀମାଂସକ ମାଲୋକ୍ୟାହ ସଃ । ବେଦୋର୍ଧ୍ୱଦର୍ଶେ
ଗତାନ୍ତକାରୋ ଦୃଚ୍ଯୁତୋ ସଜ୍ଜଗୃହୀତାକୀଳଃ । ଅଣୌଦର୍ଥ କର୍ମବିଧା
ନ ଶିଳ୍ପାଂ ମମେତି ଶିଷ୍ୟେସୁ ମୁଖିକିତ୍ତେସୁ । ପ୍ରବିଶ୍ୟ ଚ ସଃ ॥ ସେ
ମାନ୍ଦରଙ୍ଗତମଧୋ ଧିପତିତି ଶୁରାଗାଂ ଘେନାପ୍ୟର୍ବେ ଦିମକରୋ
ଧିପତିଗୁର୍ହାଗାଂ । ବ୍ରଂହେନ ଭୂମିବଲଯେ ଧିପତି ନରାଗାଂ
ତନ୍ମିର ପୂରତତ୍ତ୍ଵ କର୍ମଣି ତେ ପ୍ରସ୍ତୁତଃ ॥ ୬ ॥ ଇତ୍ୟଚ ॥

The Meemámsaka enters, who is the professor of those philosophical systems of the Hindus, whose object is to discriminate differences, to reconcile various opinions, or to judge of their merits.

6. This individual by being diligent in the performance of such duties as are ordained in the Vedas, had darkness dispelled from his mind. He used to perform strictly and unceasingly all the acts of devotion; by holy sacrifices he had acquired the initiatory incantation; and although, he is continually engaged in instructing his learned pupils, he comes forward before the pious ruler, and bestows the following blessing on your Majesty:—

" May your heart be inclined to those actions, by the performance of which Indra has arrived at the rank of supreme authority over the Deities; by which the ruler of day has obtained the power of controlling the planets; and by attempting to do which, you yourself have gained the influence you now possess over the subjects of this vast empire."

বেদান্তী আগতঃ ।

অর্থাৎ বেদান্তী মালোক্যাহ সঃ । পোতাধিক্রমে ভূব
নাত্মকাণ্ডে গৈকবিরস্তচত্ত্বাঃ । অসান্পরিতাত্ত্ব
ময়ে পুরস্ত্বাঃ কাষায়বাদাঃ সমুপৈতি দণ্ডী ॥ প্রবিশ্য চ সঃ ॥ য
বিষ্ণু ক্ষেত্রলোক্য মেত্যহসি দিবপত্তের্বারিবন্ধাসমাবেশ
হঙ্কার যিথেশ্বর ব্যবহৃতি যজ্ঞানতঃ সর্বত্ত্বে । বিজ্ঞানানন্দক
পং বিমল মরিদিতং সর্বগাম্যবিভীষণং নিত্যং চাপেত্য মা
য়াং কলয়স্ত সহস্র উভবান্ব বৰুৱণং ॥ ৭ ॥ ইত্যাচে ॥

The Vydantika or the student of the Veda next enters.

7. Having crossed the dreadful ocean of this perishable world in the bark of reason, and having abandoned every worldly enjoyment, he wears dyed sackcloth for our sakes, and approaching the righteous Governor, begins to bless him thus:—

" May your mind be freed from illusions, and become duly enlightened by ready understanding: May you have a right estimation of yourself, and be free from all earthly ties of relationship, with which the heart of every individual on earth is engrossed, and by which the knowledge of the one God, whose sun-like spirit

floats upon the waters, and who alone is all-wise, supremely happy, dwelling in light, the unknown, and yet the all present, is forgotten."

সাংখ্যপাতঙ্গলবেত্তারা বাগতো ।

অথায়ান্তো সাংখ্যপাতঙ্গলবেত্তারো বীজ্ঞাহ সঃ । ইমা
বুভো পূর্বশ্ৰীর মাংসলা বধঃশুরীরে ইধিক তত্ত্বতাৎ গতো ।
সমান্তবো সিতবিৰ্মলেক্ষণো সমাগতো ধামনিধী সুযোগি
নো ॥ প্রবিশ্য চ তো ॥ পঘপত্রায়ুনিৰ্লেপ পুৱষম্যানুকারিণী
প্রকৃতিস্তে মহত্ত্বং সম্ভৃত সর্বদা ॥ ৮ ॥ ইত্যাচ্ছঃ ॥

There now enter Sánkhyá and Pátanjala, the former a believer in the Sánkhyá Philosophy, which maintains the doctrine of one ever present existing God; the latter a believer in Pátanjala or one of the six schools of Philosophy, among the Hindus.

8. These men you perceive have the upper part of their bodies very full and robust, whilst the lower part is quite shrivelled; their eyes are of a pure white colour and they are real Devotees. On approaching the Monarch they pronounce this blessing :—

" May your glory be ever preserved by the goodness of that Being who is compared to the water that trembles on the leaf of the lotus, and who has all nature for his coadjutor in the exercise of his authority."

পৌরাণিক আগতঃ ।

অথায়াত্ম পৌরাণিক বীজ্ঞাহ সঃ । প্রবাচকোণ্ঠং প্র
ধূঃ প্রবক্তা জিহুগুসংসর্পিকথাপ্রবাহ্য । প্রশান্তচেতা ধৃতঃ

कथामाः मर्यागतः सन्तुतवर्षकर्त्ता ॥ प्रविश्य च सः ॥ वेदो वेद
समूक्ता वग्नमती पृष्ठे धृता पृज्यकृता दैत्योश्च ॥ नद्यैरैहितः क
लिपते लोकं वलिः प्रापितः ॥ आख्यता ऋगती मन्त्राम्बर
हिता माता कृता रोहिणी हिंसा द्वोबरती धराप्य यवना पा
याः स वारायनः ॥९ ॥ इत्युचे ॥

The Pouránika enters, who is the professor of the PuránaS, that is, of the Ancient History of the Hindus.

9. This person is so elegant a speaker, that Saraswatee, or the Goddess of Arts is accustomed to manifest herself in his speech ; his memory is likened to a sharp instrument, he is always occupied in religious duties, and engages in nothing else : he is habited in clean apparel, and on presenting himself at the Royal audience, he addresses these benedictory words to his sovereign :—

“ May that Náráyana* who sought out the Vedas from the unfathomable ocean ; (1) who supports the earth ; (2) and formed the universe anew ; (3) who destroys the Genii with the nails of his fingers ; (4) who brought the Balee Rájá into the subterraneous re-

* The name of Vishnu, who was in being before all worlds, and who moves upon the waters of the creation.

(1) Here the author uses in his Sloka the names of Vishnu, who assumed ten embodied shapes ; Matsya Avatára ; Fish or Triton.

(2) Koerma Avatára ; the Tortoise.

(3) Varaha Avatára ; the Boar.

(4) Nara Singha Avatára ; one part of the body like Nara, a man ; and the other like Singa, a Lion.

gion ; (5) who entirely overthrew the race of Kshetri ; (6) who freed the world from Rávana ; (7) whose mother was the illustrious Rohinee ; (8) who considered envy to be an evil act ; (9) and who crushed almost all the Yavana, or impure sects ; (10) may this powerful Deity preserve your life and kingdom."

জ্যোতির্বিদাগতঃ ।

অথায়ান্তু জ্যোতির্বিদ মালোক্যাহ সঃ । জ্যোতির্বিদেষ বি
হিতাখিলকালতন্ত্রুঃ সত্ত্বানুকল্পনক্ততে কৃতদূরমৃষ্টিঃ । জ্ঞানমূ
নেকবিধভূতভবিষ্যদাদি সর্বজ্ঞকল্প পরিকল্পিতাখী কৃপণতি ॥
প্রবিশ্য চ সঃ ॥ সূরঃ শূরপদঃ রুচিঃ হিমরুচিঃ সশাঙ্কলঃ
মহলো বোধঃ বোধন আতনোজ্ঞ ললিতা বাচশ বাচস্তি ।
কাব্যঃ কাব্যকলাকলাপনিয়তিঃ মন্দো বিষয়স্থতাঃ সুর
স্তেবু তমন্তমো জয়করীঃ কেতুশকেত্ত্বিযঃ ॥ ১০ ॥ ইত্যাচে ॥

The Jyotis-verta or the student of Astronomy and Astrology enters.

10. To him are well known the real omens of times, and he is ever ready and able to solve various questions respecting the three different periods of time, the present, the past, and the future ; approaching your Majesty he exclaims :—

(5) Vámana Avatára ; Dwarf.

(6) Parashoráma Avatára ; or Axe-bearer.

(7) Ráma Avatára.

(8) Balaráma Avatára.

(9) Buddha Avatára.

(10) Kalkee Avatára.

" May the Sun confer on you the dignity of heroism ; May the Moon fulfil all your desires ; May the planet Mars prosper your health ; and Mercury increase your understanding ; and Jupiter redouble your eloquence ; and Venus impart to you the knowledge of poesy ; and Saturn remove all evils from your destiny ; on the other hand, may Rahoo* cause gloom to cover and overwhelm all your enemies : and Ketu† grant that victory may ever attend your royal standard."

ବୈଦ୍ୟ ଆଗତଃ ।

ଅଷ୍ଟାଯୋଷ୍ଟୁଂ ଆୟୁର୍ବେଦବିଦ୍ ମାଲୋକ୍ୟାହ ସଃ । ବୈଦ୍ୟୋ ଧର
ଦ୍ୟଃ ସ୍ଵପ୍ନୈରଗାଈଃ ଲିଙ୍ଗପ୍ରିବେଶ୍ଟୁଃ ସମ୍ମୟା ଜଗନ୍ତି । ମୁଖ୍ୟର୍ଜା
ମାତୃର ପ୍ରଦୀପ୍ତଃ ବ୍ୟାଧେତିବ୍ୟାଧିରିବାୟମେତି ॥ ପ୍ରବିଶ୍ୟ
ଚ ସଃ ॥ ପ୍ରତ୍ଯା ଚକୋରାଯିତ ଦୃଷ୍ଟମୂଳକରପେଣ କାମେଷ୍ଵରଭୂଲ୍ୟମୁ
ର୍ତ୍ତେ । ସନ୍ତ୍ୟକ୍ତ ତେ ଶର୍କରାଯା ନିତ୍ୟ ମର୍ଦ୍ଦ୍ୟକ ଚିନ୍ତାମଣୟେ ନୃପାଯ
॥ ୧ ॥ ଇତ୍ୟଚ ॥

Then enters the Vydy or the Physician.

11. He is possessed of excellent qualities, and is accustomed to administer to the afflicted some healing medicine like nectar which is pleasant as the moon which delighteth the world by her sparkling beams ; he is so skilful in his profession, that all external maladies are removed by his prescriptions. Presenting himself before your Highness, he begins to applaud your excellent qualities thus :—

* The ascending node or dragon's head.

† The dragon's tail or descending node ; a comet ; an ensign or flag.

"The subjects of your Royal Highness include the feathered tribe called Chakora ; your Majestic sight is truly compared to the serene Moon, and the air of your Kingly person is similar to the beauty of Cupid ; therefore may you be always prosperous, and in a condition to enjoy earthly benefits, and like the inestimable gem termed Chintámani,* for the sake of your poor suppli-cators."

বৈয়াকরণ আগতঃ ।

অধ্যায়ান্তঃ বৈয়াকরণ মালোক্যাহ সঃ । আলাপ কালাপক
দুর্গসিংহে। যঃকাশিকায়া মপি কাশিকেশঃ । শেষাবতার
ক্ষত পূর্বকীর্তিঃ সএব বৈয়াকরণে । ভূট্টৈপতি ॥ প্রবিশ্য
চ সঃ ॥ আধ্যাত কীর্তিচয় তজ্জিত সর্বলোক সৎকর্মকারক
সমানন্দবিহিত । সৎসংক্ষিক্ত পরোক্ষত দুর্গসিংহ বি
ক্রান্তিমেহি বহুগণি বিষ্টভাবঃ ॥ ১২ ॥ ইত্যাচে ॥

Enters the Vyákarana or the Grammarian.

12. His knowledge of Grammar equals that of Dur-gá Singha, the commentator on the philological work called Kalápa, and is equal to that of a certain author known by the name of Mahesha : he was well versed in that art which is called Phani-bhásá, and was much renowned in the world for his philosophical attainments ; appearing before his Monarch, he blesses you as follows :—

"O Sovereign ! may the fame of your bounty be so

* A fabulous gem supposed to furnish its possessor with whatever he may think of.

diffused throughout the world, that no soul may remain insensible to your wisdom ; yea may the inhabitants of the globe be altogether favourable to your happiness, and may you be the doer of good deeds, as well as the defender of your Royal throne ; may you moreover be the object of friendship with the great, and become as a powerful lion in the castle of your antagonists ; and finally may the various rarities presented to you by different individuals be thought worthy of your acceptance."

ଆଲଙ୍କାରିକ ଆଗତଃ ।

ଅଖ୍ୟାତ ମାଲଙ୍କାରିକ ମହାକବି ମାଲୋକ୍ଯାହ ସଃ । ଦୃଢ଼ଗୀତି
କଲୈବେକଦକ୍ଷିଣେ ଗମ୍ୟପଦ୍ୟରଚନାବିଚକ୍ଷଣଃ । ଏସପଶ୍ୟ ପୁର
ତୋ ମହାକବିର୍ବନ୍ଧୁଯିବ ମମେତି ଭାରତୀୟ ॥ ପ୍ରବିଶ୍ୟ ଚ ସଃ ॥
ଶୂନ୍ମାରହାମ୍ୟମହିତାଭୂତ ରୌଦ୍ରବୀରାଃ ସଂପ୍ରାପ୍ୟ କାଳମୁଚିତ୍ତଃ ॥
ଭବତୋ ଭବନ୍ତ । କିଞ୍ଚବିଷୟାଃ ଗିରିଦ୍ଵୀବିରିବାମଭାଜାଃ ବୀ
ତ୍ତ୍ୱମଭୂରି କରୁଣାଭୟଶାନ୍ତର୍ମୟଃ ॥ ୧୩ ॥ ଇତ୍ୟଚ ॥

Enters the Alankārika or the student of Rhetoric.

13. This person is highly adorned with poetical genius and knowledge, and is the best scholar in respect of composition whether in prose or verse. Having the Goddess of Science with his appearance on this occasion, he thus speaks :—

" May you live long to enjoy every earthly gratification, to diffuse exhilarating and joyous sentiments, to be delighted by preternatural works, to elevate your mind by attainments in magnanimity and heroism ;

and may your rivals who have taken their flight into the mountain caves, live to suffer from the calumnies, the perils and the turbulence which their deeds have deserved."

নাস্তিক আগতঃ।

অপ্রায়ান্তে নাস্তিক মালোক্যাহ সঃ । সম্ভার্জিত ক্ষিতিব্যন্ত
পাদোহিংসা ডয়াদয়ুম । নাস্তিকো হতে সমারাতি সমুলু
ষ্ঠিত মুর্দজঃ । প্রবিশ্য চ সঃ ॥ দেবানন্দের সংক্ষে প্রতিদিনঃ পু
ণ্যানি জয়ান্তরে ভেগায় পুয়তো মহাক্রতবিধৌ বৃগায় হিং
সাৎ কৃত । ইথে বক্ষকবঞ্চলোৎপাদগতা বৃক্ষ কৃতীয়া চিরা
দপ্তর্যক পদাৰ্থসাৰ্থৱিত্তে পশ্চান মারোহতু ॥ ১৪॥ ইত্যুচ ॥

Enters the Nástika or the Atheist.

14. This person steps with great prudence and caution, sweeping the ground he is treading, lest he should injure any insect; with his hair dishevelled, he approaches this virtuous King, and speaks thus :—

" Alas ! how has the heart of your Majesty been misled by adhering to the sayings of treacherous people ; your Majesty pays homage to mere idols, and thinks, that by doing so, as well as by sacrificing animals in honour of them, you perform a pious deed, which will ensure your Majesty everlasting bliss ! May your Majesty then be just and upright, by following the path of true wisdom."

মত্যগণ উবাচ ।

অংশ সর্বে সোপহাসং সামাজিকাঃ । আঃ পাপো দুরাত্মা
বৃনো কৃত আগত ইতি প্রকটং জগদুঃ ॥ ১৫ ॥

15. The people who were in the Court, on hearing this, justly ridicule the man, and express their detestation of his impiety :—

“ O vile infernal creature, whence comest thou !”

মান্ত্রিক উবাচ ।

অংশ মান্ত্রিকঃ আঃ পাপোঁহং ভবত্তঃ পুরঃপুণ্যশীলাঃ যে
বিরুদ্ধকং বৃত্তি পশুন् ॥ ১৬ ॥

16. The Atheist answered, “ Am I considered a sinful being, whilst you delight in slaying harmless animals and pretending to meritorious actions ?”

মীমাংসক উবাচ ।

মীমাংসকঃ সাটোপং । বর্ণ্য গতিঃ ক্রতৃতস্য পশোচ
তস্য তৃপ্যত্তি দৈবতগামঃ পরিবারবর্গেঃ । হস্যাপি বাঞ্ছিত
কলানি ভবত্তি নূরং পাপায় কিং ভবতি তদ্বিধিজাতহিং
শা ॥ ১৭ ॥

17. To this Meemámsaka rejoined, “ To slay beasts for holy sacrifices, cannot be called an impious act, because by so doing, the Deities become appeased and cause us to obtain whatever may be desired ; moreover, this act is sanctioned in the Vedas, and cannot therefore be termed evil.”

ମାନ୍ତ୍ରିକ ଉବାଚ ।

ବଗ୍ରା କୃତ୍ତ କୃତ୍ତ ଦୈଵତ କୁଳା କୁଆଖ ଜଗାନ୍ତରା ॥ ୧୮ ॥

18. The Atheist answered, " What folly is it to say that there are Heavens, Deities, and another state of existence ?"

ମୀମାଂସକ ଉବାଚ ।

ଅହୋ ବେଦ ପୁରାଣମଧ୍ୟ ବିଲମ୍ବନ୍ତି କିମ୍ ନିଷ୍ପତ୍ତି ॥ ୧ ॥

19. Mecmámsaka replied, " Alas ! on what ground can the ordinances in the Vedas and Puráñas be considered absurd !"

ମାନ୍ତ୍ରିକ ଉବାଚ ।

ପ୍ରାମାଣ୍ୟା କିମୁ ଯାନ୍ତି ବଞ୍ଚକରୁତା ବେଦାଃ ପୁରାଣାଦୟୋ ଯେ
ଚାତୀତ୍ରିଯ ସର୍ବବନ୍ଧ କଥା ବଞ୍ଚନ୍ତି ସର୍ବା ଜଗା ॥ ୧୦ ॥

20. The Atheist added in defence, " The writings in the books termed sacred, are the dictates of treacherous men, and are therefore not genuine; and the language contained in them is used to deceive the world."

ମୀମାଂସକ ଉବାଚ ।

କଥମହେ ବିନୈବ କର୍ମ ସୁଧ୍ରୁଦ୍ଧାଦି ଡୋଗୋପୁରୁଷଃ ॥ ୧୧ ॥

21. Meemámsaka replied, "Without holy actions no soul can expect ease, or avoid affliction."

ନାୟିକ ଉବାଚ ।

ଅହୋ କୁତ୍ର କର୍ମ କେନ ଦୃଷ୍ଟଂ କମ୍ବା କେନ ବୋପାର୍ଜିତଂ ଜୟା
ତ୍ତରେ କୃତମିତି ଚେତ ତମେବ ନାୟି ପ୍ରମାଣାଭାବଂ । ମୁଖ ମଧ୍ୟା
ଦିକ୍ଷା ପୁନଃ ପୁନଃ ଧର୍ମତମା ଶରୀରିଣୀ ମନ୍ଦିରତଂ । ସନ୍ତୋ ଜ
ଗଦେତହସହିତ ମର୍ତ୍ତି ମିଦଂ ଭ୍ରମଏବ ॥ ୨୨ ॥

22. The Atheist maintained his argument in these words, "Alas ! who has seen what are called actions ? Who has laid up a store of them ? for no one has obtained birth in this world in consequence of actions performed in a prior life. Our happiness, and misery roll in regular succession, just as do the billows of the sea, and this temporary world is itself a miraculous production."

ମୀରାଂମକପତ୍ରାଭବଃ ।
ଇତ୍ୟାକର୍ଣ୍ଣ ଚକିତେ ତୁଷ୍ଟିଷ୍ଟତେ ମୀରାଂମକେ ବେଦାନ୍ତି ॥ ୨୩ ॥

23. The expostulation of Meemámsaka continuing to make an evident impression and to cause great agitation, as well as silence in the assembly, Vedântee thus proceeded :—

ବେଦାନ୍ତ୍ୟବାଚ ।

ଅହୋ ଜଗଦେତଯୁଦୈବେତି ସତ୍ୟମୁକ୍ତଂ ଶ୍ରୀମନ୍ତିଃ କିନ୍ତ ଏକଂ
ବ୍ୟକ୍ତନତ୍ୟ ଭୂତ ମାତ୍ରେ ସଞ୍ଚିଲେଭ୍ୟାନ୍ତମପି ସତ୍ୟତମା ପ୍ରତି
ଭାତି ॥ ୨୪ ॥

24. "It is obvious that although this globe is of a temporary nature, yet it must have sprung from an all-wise Creator, and that its production manifests great wisdom."

ମାନ୍ତ୍ରିକ ଉବାଚ ।

ମାଧୁ ମାଧୁ କିଞ୍ଚିତ୍ତରୁତ ପ୍ରବିଷ୍ଟୋମି । ପରମ କୀମୂଳ୍କ ତ୍ରୁଟ୍ତ
ଭବତାଃ ॥ ୨୫ ॥

25. The Atheist replied, " May you enjoy praise for your judgment and sound reasoning ! but give us some exemplification of the Divine nature."

ବେଦାନ୍ତ୍ୟବାଚ ।

କ୍ରିୟାହୀନ ମନାକାରୁଃ ନିର୍ଣ୍ଣାମରମଃମହଃ । ତ୍ରୁଟ୍ତ ପର
ମାନୁଦ ମରାଞ୍ଜୁନମଗୋଚରୁଃ ॥ ୨୬ ॥

26. The Vedântee proceeded, " I am the follower of Him who is independent of actions, formless, without the property of matter, a most excellent Spirit, ever happy in himself, and out of the reach of our conception and perception."

ମାନ୍ତ୍ରିକ ଉବାଚ ।

ଅଗ୍ନ୍ୟବୈଵେତି ଭବୟଭକ୍ଷେତ୍ର କିମ୍ କହ୍ୟତେ ତୁଙ୍କ ନିରସ୍ତରୁ
ତ୍ରୁଟ୍ତ । ଆକାରଶୂନ୍ୟର ଗତକ୍ରିୟେ କର୍ତ୍ତବ୍ୟ ମେତେନ କିମନ୍ତି ଲୋ
କେ ॥ ୨୭ ॥

27. The Atheist continued, " If the universe be said to be an imaginary thing, why do you vainly support

your ideas of its existence? and why do you so absurdly maintain the belief of a Creator, who as you say is incorporeal, and inamaterial?"

বেদান্তিপত্রাভবঃ ।

ইত্যাকর্ণ্য চকিতে তুষ্টীংভূতে বেদান্তিনি ॥ ১৮ ॥

28. Vedántee, on hearing this was somewhat abashed, and remained silent; at which the courtiers in the royal assembly smiled, and turned their eyes towards Nyáika.

নমিতং সর্বে মৈয়ায়িক মুখ্যমন্দোক্ষণ্টিক্ষ ॥

তার্কিকঃ সাটোপং ।

কথ মহো কিং ক্রতে ভবান্বমত মপরিষ্কর্মেব । পশ্য
অভালয়েব নিজোক্তিদোষানন্দ্যোক্তিমুক্ত্যা তরলীকরণ্যৈ ।
অসুস্মরাক্ষেয় মিতি ত্রুবাগঃ কাণোহি হাস্যাঙ্গদত্ত মুপে
তি ॥ ১৯ ॥

29. The Theologist or Tárkika then began his discourse with a boast, " How strange is it, that without amending your own conduct, you detect the defects of others, and act the part of a monocular person, who is ridiculed, when he uses opprobrious language towards such as have the use of both eyes."

নান্তিকঃ ব্রগতং ।

আঃ মুক্তিধারাবর্ষিগামআকং পুরতঃ প্রচণ্ড সমীরণইবার
মুগ্ধিতঃ ইতি চিহ্নমন্দ্যাহ । অকর্ণয় তারয়তমাকাকং ।
বৰ্মো বৈবজ্ঞান্যদপি ব নরকো বাগ্যধর্মো নথর্মঃ

କର୍ତ୍ତା ବୈବାସ୍ୟ କଣ୍ଠିଃ ପ୍ରଭବତି ଜଗତୋ ବୈବର୍ତ୍ତୀ ନହର୍ତ୍ତୀ ।
ପ୍ରଭାକାରମ୍ଭ ମାନ୍ୟ ନ ନକଳ କଲାଭୂକୋଇତିମୋ ଇତ୍ତିକଣି
ଯିଥ୍ୟାକୁତେ ମନ୍ଦେ ପାରୁଭବତି ଜନଃ ସର୍ବମେତ ହିମୋହୀ ॥
୩୦ ॥

30. The Atheist now being somewhat elated, began to exclaim, "We are like clouds charged with rain as it regards deliberating on conclusive reasonings; but ah! this man has come among us like a violent gust of wind." Pondering thus, he continued as follows, "Listen to a thorough disclosure of facts, viz. that there is neither heavens, nor second birth, nor perdition, nor any such thing as conscience, nor righteousness, nor Creator, nor Protector, nor Destroyer; to things that are invisible no credence ought be given; besides which, no one can enjoy pain or pleasure except in the body; and if you persevere in your unfair arguments, all that can be said, is, that the people of the earth believe such things as proceed from mere fancy."

ନାନ୍ଦିକପୁନଃକଥନ୍ ।

କିଞ୍ଚ ଅହିଁମା ପରମୋଦୟଃପାପମାତ୍ର ପ୍ରପିତରମ୍ । ଅପରା
ଧୀନତା ମୁକ୍ତିଃ ମର୍ଯ୍ୟାତିଲବିତାଶରମ୍ । ସଦାରପରମାର୍ଯ୍ୟ
ଷେଷମ୍ ବିହରେ ମଦୀ । ତୁର୍ଣ୍ଣିଷ୍ୟ ପ୍ରଗଳ୍ପିକ୍ଷ ତୁର୍ଣ୍ଣି ସହିତ
ମାଚରନ୍ ॥ ୩୧ ॥

31. The Atheist proceeded, "Free-will is a mark of the best conscience, self-torture is an atrocious crime. Freedom is sure independence, and living upon dainty victuals is the only enjoyment of eternal tranquillity. Legal as well as illegal gratification of

the sensual passions ought to be free from ceremonious restriction. There is no need of any distinction as to Priests or Disciples; and if you are desirous of being happy you will do well to adhere to all this."

ଭାକ୍ତିକ: ଶୋଗନାମ ।

ମାଧୁ କେ ମାଧୁ ଯଦି ପ୍ରତ୍ୟକ୍ଷାନନ୍ଦମାନ । ତହିଁ ଭବାଦୃଷେ ଦୂରବି
ଦେଶ ମାଗତେ ଚରଣ ବୈଧବ୍ୟ ବିଧାନ ମଜନା । ଅହଶନେବେ ସତଃ
ଶ୍ରୀରିଣ୍ଗେ ବିଦେଶ୍ୟାନନ୍ଦ ମୃତ୍ୟେଷ୍ଟ ତୁଳ୍ୟତା ॥ ୩୧ ॥

32. The Theologist now replied sarcastically, " If any matter is not to be relied upon without ocular demonstration, well may a woman, whose husband is far away from her, be considered a widow, for absence from sight is in such a case like death."

ନାନ୍ଦିକ ଉବାଚ ।

ଅହେ ମୃତ୍ୟ ନ ପୁନର୍ଦର୍ଶନ ମିତି ବିଶ୍ୟ । ଶ୍ରୀରାଦିନ ଶଶ୍ୟରୁ
ମେବ ଶାକାଙ୍କୃତତ୍ୱା । ବିଦେଶ୍ୟ ଗତଲ୍ୟରୁ ପୁନର୍ଦର୍ଶନମାତ୍ରାବନା
ଶୌଭି ବନ୍ଦାମ୍ୟ । ୩୨ ॥

33. The Atheist replied in return, " Is it not wonderful to compare nonentity to a want of presence? for when one is alive, there is a hope of seeing him; but not when he is defunct."

ଭାକ୍ତିକ ଉବାଚ ।

କଥମୁଁ କଟକୋଟିକ ସନ୍ଦାବନଯା ବାର୍ତ୍ତିର୍ବତି ॥ ୩୩ ॥

34. The Theologist enquired, " Why may not absence from sight be supposed absence from the body, as the cause of lamentation ? "

ମାତ୍ରିକ ଉବାଚ ।

ପତ୍ରାଦିଷ୍ଵାରାଧିଗତବାର୍ତ୍ତାନାଁ କଥ ମାତ୍ରିଃ ॥ ୩୫ ॥

35. The Atheist replied, " Because living in a sovereign country proves a person's existence, and gives one hopes of hearing from him ; there is therefore no need of any lamentation."

ତାର୍କିକ ଉବାଚ ।

ବ୍ରାଗତ ମେବ ତହିଁ ଅନୁମାନ ମଧ୍ୟ ପ୍ରମାଣରେ ଯତ୍ନଦୀଯ ଲିପ୍ୟାଦି
ଜୀବତ ସ୍ତରମ୍ୟବିଧାରଣେର ନାତ୍ରିର୍ଭବତି । ଏବଂ ଶକ୍ତମ୍ୟାପ୍ୟ ପ୍ରମାଣେ
ଆଖ୍ୟବାକ୍ୟାନ୍ତେ ବିଶ୍ୱାସାଜୀବ ବିଖିଳପ୍ରବୃତ୍ତି ନିର୍ମୋଧଃ ସ୍ତର ।
ସ୍ତରକ୍ଷତ ଭବାଦୃଶ୍ୟାନ୍ ମୁକୁତୈବ ଶ୍ରେଷ୍ଠୀତି ଶବ୍ଦୋପି ପ୍ରମାଣତ୍ତ୍ଵର
ସ୍ଵିକାର୍ଯ୍ୟଏବ ଶ୍ରୀମତିଃ ॥ ୩୬ ॥

36. The Theologist then said, " If the existence of a person be believed merely through the channel of letters, why may not the writings of the Prophets be firmly believed ? Let then this Atheist be silenced by such reasoning."

ମାତ୍ରିକଃ ଶକ୍ତୋତ୍ୱ ।

ଭବତ ନାମବୁଦ୍ଧାନାଁ ଶବ୍ଦୋପି ପ୍ରମାଣଃ ତଥାପି କଥ ମୌଖ
ରାଦିଶିଖିଃ ॥ ୩୭ ॥

37. The Atheist with much confusion made this acknowledgement, "Though any thing may be relied on through the force of writing, yet the existence of the Divinity is not thoroughly proved by discussions."

तार्किक उवाच ।

कार्यादैये तमुमीयते नडगवान् कार्यक्ष मृष्ट्यादिकं ।
नास्त्रेदेव भीष्मः कथं महो मृष्ट्यादिकं जायते ॥ ३८ ॥

38. The Theologist answered, "Divine power is manifested in his supernatural works ; and if a Creator is disowned, who could have been the projector of this grand universe ?"

माण्डिक उवाच ।

का मृष्टी परिदेवना यदि पूर्वं पित्रोरपत्योन्नतः कुष्ठा
द्याः प्रभवति सन्तु ममीतत्त्वं कुलालादितः ॥ ३९ ॥

39. The Atheist remarked, "Our parents are the sole cause of our birth, even as potters with their materials and instruments are of pots."

तार्किक उवाच ।

सत्यं सत्यं कर्त्तारौ पितरौ सूतस्य कलमादीराम्
कुलालादयः कर्त्तारो हि यथा भवति कर्त्तमः कर्त्ता वने
शाधिनाम् ॥ ४० ॥

40. The Theologist now added, "It is true our parents are the sole cause of our birth, as potters are of

vessels ; but may it be asked, who planted trees in the forest, and what is the cause of their production ?'

ମାନ୍ତ୍ରିକ ଉବାଚ ।

ଆସନ୍ତେ ହତ୍ସବ ତେ ଖଲୁ ସଥା ସେମୋକ୍ତବାଃ ପ୍ରାଣିଃ ॥ ୪୧ ॥

41. The Atheist interrogated in return, " Who was the cause of life, in such insects as come into existence through perspiration ? "

ଅର୍କିକ ଉବାଚ ।

ସ୍ୟାନ୍ଦିଷ୍ଠଃ ସଦି ତହିନେବ ପିତରୌ ପୁତ୍ରଃ ହତୋ ଜାଯ
ତାଃ ॥ ୪୨ ॥

42. The Theologist put this question, " If plants grow by nature, why is not offspring produced from them ? "

ମାନ୍ତ୍ରିକ ଉବାଚ ।

କେବାଳିଦେହିରା ମଯଃ ବ୍ରତାବୋ ସହ ଶ୍ରୀପୁତ୍ରର ସଂଗରୀ
ଦେହୋପତିଃ ସଥା ମାନୁଷପତ୍ରପକ୍ଷିଣାଃ । କେବାଳିପୁନ
ବିବୈବ ଶ୍ରକ୍ଷମୋଗିତମଞ୍ଚାତଃ ସେମାହିନୀ ସଥା ମଶକାଦୀରାଃ ।
କେବାଳିଃ ପୁନର୍ବୀଜ ଜଳ ଭୂମି ବିଶେଷ ସଂଜଗ୍ନେଷ ସଥାପନ
କ୍ରତୁ ଶସ୍ୟାଦୀରାଃ । ତଥାହି କାନନବାନିନା ମପି ତେବାଃ ବ
ମୃଦ୍ଦୟାଃ ପତତାମିହ ବାରିଦବାରି କିତି ସଂଗରୀ ଦର୍ବାରୈବୋଃ
ପତି ରିତି ବ୍ରତାବେବ ବିଲଙ୍ଘନାନେକ କାର୍ଯ୍ୟୋଃପତ୍ରୋ କାର
ଣଃ ॥ ୪୩ ॥

43. The Atheist replied, "There are a number of animate creatures, who through conjugal union with the opposite sex beget issue, such as mosquitoes, which are produced by perspiration ; and there are some creeping plants that are reared in water through human culture, as well as trees which grow spontaneously in woods without any such aid produced by nature, a source from which all things originate."

तार्किक उवाच ।

मत्यः स्वतार एवायः । परन्तु । समालिकः केलिमहीमही
त्रहाः पुस्तेचर्थाः स्टटको यस्त्वास्तुः । तथास्तिको बन्धकृते
पयोमुठा मचेतनानाः स्टटकः सचेतनः ॥ किं । असो स्व
तारः स्वस्त्रपः कश्चिदपर्यो वा । नाद्यः । स्वैश्यव स्वः प्रति
कारणस्त्र प्रसङ्गाः । नापि वित्तीयः भवस्याते देहतिष्ठानादावाः ।
यदि देहतिष्ठापि कश्चिद्विलक्षणं सकलं कार्यकारी शीक्रिय
ते तद्दिस एवास्त्राकं मीम्हरः । अतएव न वित्तीयः पञ्चः ॥ ५८ ॥

44. The Theologist proceeded thus, "It is true every thing springs from nature, yet flowery shrubs are watered by gardeners, and plants in the forest by showers of rain. But is nature a living source or is there any other besides ? As to nature, it has no power to originate a mortal soul ; but as to the source generally known by the name of God, he is without shape and governs all ; if then his existence be admitted, all will be right, for he alone is worthy of adoration."

वास्तुक उवाच ।

इरानेवावयो मर्जेदेः यक्षवानीखरमेकं वित्त्यः हेह

ব্যতিরিক্ত বিলক্ষণাধিকার্যকারিস্থ পুরোত্তি। অহং
পুন বিলক্ষণ সকল কার্যকর্তৃন् নিত্যাত্ দেহ ব্যতিরিক্তানন
ত্বানজীকরণোমেতি ॥ ৪৫ ॥

45. The Atheist continued, "Our sentiments are in opposition to one another, for whilst you maintain the belief of an eternal Being, who is the sole cause of the protection of this universal globe, I conceive no such thing; but suppose our own selves to be the authors of our happiness or sorrow in the world."

তার্কিকঃ মহাসং ।

ধন্যা ভবত্তো যদনন্ত কর্তৃনন্ত কার্য্যং প্রতি কৌর্তুষ্টি ।
বয়ং বদামঃ খলু সর্বকার্য্যকর্তৃর মেকং পরমেশ মেব
ইত্যনয়ো মর্তয়োঃ শ্রেষ্ঠঃ পর্য্যালোচনং স্বলোচনৈর উবক্তিরেব
করণীয়ং ॥ ৪৬ ॥

46. The Theologian hearing this laughed heartily, and ridiculed the Atheist in the following words :—

"Praise-worthy indeed are you, for attributing the actions of the world to an invisible hand, I must certainly give way when I acknowledge the existence of a Divine Being as the Creator of all things, and it is for you to judge whose postulates are superior."

নান্তিকঃ সঙ্কুচিতমুখঃ ।

ভবতু লাহুরা দেক্ষেব কর্তা । পরমস্য নিত্যাত্মাম্ কিং
মানং ॥ ৪৭ ॥

47. The Atheist being now irritated admitted the being of an Almighty Ruler; but denied the belief of eternity.

তার্কিক উবাচ ।

যদ্যসা বনিত্যঃ কস্তুর্য উৎপাদকো নাশকো বা অন্তিচে
কশ্চিভা দৃশ্যাপ্যেকস্তুর্যা প্রযৱিত্যত্তে অববহু প্রসঙ্গঃ । নিত
ত্বেচ সএবা যাকমীষ্ট্রঃ ॥ ৪৮ ॥

48. The Theologist here remarked, "That if there be no perpetuity in the Divinity, who could be the Creator and Destroyer of the universe? and if such an one has been allowed to be so, why is not eternity admitted as one of his attributes?"

তার্কিকপুনঃকথনঃ ।

ইত্যাকর্ণ ভূষ্মীয়তে নাস্তিকে পুনরাহ তার্কিকঃ বিনাধর্ম্মা
ধর্মী রচয়তি কথম্ভু সভগবানিহানস্ত্রেশৈশুপাচত মহো
জীব মধ্যিলঃ । জগৎসুষ্টুঃ সৃষ্টিঃ কিমপি সমস্ত্যা রচয়তো
নহাগো নহেহঃ ক্রিদিপি জনে তস্য জয়তি । এবং যদি স্বর্গন
রকানিকঃ নাস্তি তদা ভবানপি কথম্ভৈত্যবদ্ধনাদৌ প্রবৃত্তো
হিংসাতো বিভেতি । নহি বিনাভয়াভিলাষো প্রবৃত্তিরি
বৃত্তি ॥ ৪৯ ॥

49. The Atheist remained silent, and the Theologist persevered in his judicious reasonings thus, "The world has not surely been created free of vice and virtue by an all-wise Ruler, for we rational beings are subject both to pain and pleasure; but as God is neither wrathful nor malicious towards any of his creatures, he views all with the same beneficent eye and

if you say there is no heaven, nor perdition, why then do you revere the Vata* tree, &c. and fear to bear animosity against any one? where there is avarice, there is fear; and where there is hope, there is despair."

তার্কিকপুনঃকথনং ।

তৎ কলমণি বৈহিকং অনন্তরুয়স্থাঃ । তথাঃ পারলো
কিক মেব স্বর্গৰ রক্ষাদি রূপং । কলজনকা বগি ধর্মাধর্মী
নেহ জয়ন্তেব কৃতো জয়তএব কলোদয়াঃ । তথাদন্ত্যেব জয়া
ত্ত্বঃ । ধর্মা ধর্মী পুনঃ প্রতিপাদয়ন্তীশ্বর কৃতক্ষতিঃ তদন্ত্যায়ি
মুরিপুণীত শৃতি পুরাণদয় ইতি । বেদবিহীতহিক কলক
কারীত্যভিচারাদি কর্মভি জ্ঞায়মান বৃত্তিশত্রুচেদা দিরপকলৈঃ
পারলোকিক কর্মণঃ সাক্ষল্য মনুমীয়তে ॥ ৫০ ॥

50. The Theologist again urged, " Good or bad actions are not adjudged in this life; but there is another to come where this will inevitably be the case, and this is conformable to the sacred writings, which are entitled Veda, Purâna, and Smriti, said to have been drawn up by the command of the Deities, and which are promulgated by the prophets. Good or bad actions are however known by the performance of holy sacrifices, which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us."

তার্কিকপুনঃকথনং ।

এবং অভিভিত পুরুষ গুহোদয়াদি দর্শনাঃ তত্ত্বপৰ্বতা
ধিল বস্তুমঃ প্রাপ্যাগ্নঃ সিদ্ধ্যতি ॥ ৫১ ॥

* Ficus Indica.

51. The Theologist further said, "By the knowledge of astronomy men predict eclipses either of the sun or moon."

ନାତ୍ରିକପରାଭବଃ ।

ବୌଦ୍ଧପୂନଃ ଶକ୍ତିବିହୀନ ଭୁଷ୍ଠୀ ବା ବିଜ୍ଞିତେ ବିଶ୍ଵାସେ
ଲୋକାଶାସ୍ନେ ସତ୍ତାତ୍ମେ ଭୂଯଃ ସବିଷାଳ ବିଜୟୀ ଜଗାମ ॥ ତି
ଜୋହରଃ ପରମେଶ୍ଵରଃ ପ୍ରତ୍ୱତରୀ ଶର୍ମିତିଜ୍ଞଙ୍ଗ ତୁମ୍ଭିତୋ ନି
ତ୍ୟମତିର୍ଗତିତ୍ରବୃତ୍ତାଃ କୁର୍ଯ୍ୟାଜଗନ୍ଧବଳଃ । ଜେତାରୋ ବୟମଦ୍ୟ
ନାତ୍ରିକକୁଳପ୍ରଭୁଃ ଶ୍ରେଷ୍ଠୋ ଜୀବିମଃ ସହସାପରାନପିପରା
ଭୂତାଃ ସ୍ତରୀଯେକ୍ଷୟା ॥ ୫୨ ॥

52. The Atheist was now completely confuted, and censured by the courtiers for his incapacity to argue as well as for his ignorance of mythology. The Theologist began in the mean time to triumph over his opponent, and it was universally admitted, that supernatural power belonged to Him, who is the sole Lord of men, and the great Governor as well as the final Destroyer of heaven and earth, under whose parental protection his creatures enjoy tranquillity of mind, and through whose divine aid, atheism and its supporters may at any time be confounded and destroyed.

ବୈକ୍ଷଣ ଉବାଚ ।

ଅଥ ପ୍ରତ୍ୱବାଦିଷ୍ଟଃ ସ୍ଵମନ ମାହ ବୈକ୍ଷଣଃ । ନାରାଯଣାରାଧନ ମନ୍ତ୍ର
କ୍ରେଣ ହୋମୁତି ମାକାରୁତି ଜୀବଲୋକଃ । ପୋତାଧିତୋହେଣ ବି
ନୈବ ସୋପି ପରୋନିଧେଃ ପାରମପି ପ୍ରଯାନ୍ତ ॥ ୫୩ ॥

53. Vyshnava, in obedience to his spiritual guide,

now declared his opinion, " He who wishes to obtain salvation without offering adoration and sacrifice to Náráyana (the Almighty Ruler of the universe) is as one who attempts to cross the ocean in a light and shallow skiff."

ଶୈବ ଉଦାଚ ।

ମେହାଦିତି ଶ୍ରେଷ୍ଠପୋଗପାଇନ୍ ରନ୍ୟୁଳପାଇୟେ ରଣ୍ଗ ନି
ବିକଳ୍ପଃ । ପୋତାଧିରୋହେଣ ବିନୈବ କେ ପି ରାମାଦିଵଃସାଗର
ମୁକ୍ତରଣ୍ଟି ॥ ୫୪ ॥

54. Shyva here said, " Mortals either by the mercy of God or by erecting a bridge, cross over a gulph, as is exemplified in the History of Ráma, who was the majestic ruler of Ayodhyá."

ରାମୋପାଦକଃ ।

ଆତ୍ମରେ ରାମୋପାଦକଃ । ରାମେତି ଯଜ୍ଞମ ଜନଃ ଶରତ୍ତଃ ସଂ
ମାର ବାରାଂ ନିଧି ମୁକ୍ତରଣ୍ଟି । ସ କମ୍ଯ ବେଶ୍ୟ ତୃପାନୁବିତୋ ସବ୍ଲ
ଦେତଃ ଜଗଦେକରାଖଃ । ମହାଶୂରାରେ ରପରୋ ନକଳିତନ୍ୟାପି
ତୃପାଣି ବହୁନି ସନ୍ତି । ରତ୍ନେଷୁ ତେବୁପୂର୍ଣ୍ଣପରମଶିଳାର ରାମଚନ୍ଦ୍ରା ଦ
ପରୋଗରୀଯାନ୍ ॥ ୫୫ ॥

55. The follower of Ráma spoke, " He who attempts to pronounce even the name of Ráma, is translated from this unsettled Ocean : Ráma is universally known as the self-created Deity, and the preserver of the world ; and what cause can he have to seek the aid of any other being ? since it is he alone who goes by the name of Krishna, and appears in such a variety of shapes."

কৃষ্ণোপাসকঃ ।

অতোন্তরে কৃষ্ণোপাসকঃ । রাধাদি গোপীজন মূক চকোর
বিপীয়মানানন পূর্ণচক্ষাঃ । বংশী নিবাদাঙ্গিত জীবত্ক্ষাঃ
কৃষ্ণাঃ পরঃকঃপুরুষঃ পুরাণঃ ॥ ৫৬ ॥

56. The worshipper of Krishna now remarked, " Rádhá and other females, (the consorts of Krishna) whose eyes are cheering as those of the bird Chakora, were anxiously desirous to satiate themselves with the nectar that issued from the loving countenance of Krishna, which shines like the sparkling moon, and the harmonious sound of whose musical flageolet, or Vamsee, exhilarates the heart of every living creature."

রাধোপাসকঃ ।

অতোন্তরে রাধোপাসকঃ । বিমহো ত্রিরাধামপি গোপী গ
ণেন্দ্রজানানি । আকর্ণয় কলিন্দকন্যাপুলিনে বনেবা গৃহে ই
ন্দ্রজানা নিবসন কদাপি । যৎ পাদপঞ্চাঞ্চন মন্ত্রেণ নন্দনো
মদ্বিকশোর এমঃ ॥ ৫৭ ॥

57. The Disciple of Rádhá proceeded thus, " Do not compare Radhá to other female Goddesses, for her true lover is Nanda-kishora, who whether residing on the banks of the Kálindee or Yamuná, or in his palace, hesitates not to fall at her feet, and to repeat those devout expressions without which he is never delighted."

পুনঃ কথনঃ ।

যামৌষ্ঠ্রীত্বে পরিকল্প্য হস্তা হাত্তান মাবেশ্যচ হাসভাবে ।

পুনাদ মাসাদ্য কটাজ্জভূতি ইজীচকাটৈব শিরঃপুণামৈঃ ॥
তেবাপি গোপালক বালকেন ন্যবেশি হা পুণ্যলতা কলন্তে
ধন্যাসি কিষ্টে কথযামি রাধাৰ ভামন্য সামান্যভূতা বুবী
বি ॥ ৫৮ ॥

58. The above speaker continued to the following effect, "Krishna is the devoted lover of Rádhá, he adores her as a Goddess with his heart and soul. He prostrates himself at her feet with the hope and expectation that she will cast an indulgent eye upon him, and favour his suit. If then Krishna, who although the offspring of a milkman, is yet a Heathen Deity, thus estimates her worth, and placing his all in so deserving a Goddess, be anxious for fruit from her lovely body as from a promising plant, how mistaken must any one be to suppose her a common or inferior woman?"

কৃষ্ণোপাসকঃ ।

সত্যঃ সত্যঃ অস্মাতি রাবেশা দপ্তরিধারেন তর্থোত্তমঃ ।
পশ্য । প্রাণেশ্বরী দৈবত দৈবতস্য শ্রিকৃষ্ণ দেবস্যস্ত রাধাকৈ
র । অহ্যাপি রাধালহিতো যদেব বৃদ্ধাববে নিত্য বিহারুলা
নী ॥ ৫৯ ॥

59. The admirer of Krishna assented to the remark, and added, "All that you have said is just and right, and I concur with you in opinion that it would indeed be wrong on my part to imagine otherwise, since Krishna the chief of the Deities, at this very time continues to enjoy real pleasure at Mathurá with his lovely consort to whom the allusion has been made."

পুনঃ কথনঃ ।

অপিচ রাধাং বিনা ধ্যায়তি ষষ্ঠ কৃষ্ণং কৃষ্ণং বিনা ধ্যায়তি ষষ্ঠ রাধাং । ইমা বুতা বপ্য পপুরমোহৌ দৃখাজনী ভক্তি রূপানভিজ্ঞো । রাধাং বিনা ভিট্টতি বৈব কৃষ্ণঃকৃষ্ণং বিনা ভিট্টতি বৈব রাধা । সাধারণান্যান্যান্যসে বিময়ৌ মহৌ মদৌ যে হন্দি খেলতান্তৌ ॥ ৬০ ॥

60. The Disciple again said, "He who contemplates Krishna without any reference to his beloved Rádhá is like one that vainly calls upon her while regardless of him. Hence it is that either the one or the other is left in darkness. To offer devotion either to Rádhá or Krishna separately and distinctly is fruitless and vain, since the two are united in the strictest bonds of conjugal affection and love."

রামোপাসকঃ সম্ভিতঃ ।

কিমহো শৃঙ্গার রূপাধান্যেব সর্বতঃ কৃষ্ণস্য মহস্তঃ
প্রতিপাদয়সি ॥ ৬১ ॥

61. The pupil of Ráma smiled, and began thus to expostulate, "No account respecting Krishna's amours could ever tend to shew his superiority, or prove his character to be religious."

কৃষ্ণোপাসকঃ ।

রামচন্দ্রস্যাপি শৃঙ্গার রূপাধান্য মন্ত্রেব । পরম বিপ্র
লক্ষ্মাধারেতি বিশেষঃ ॥ ৬২ ॥

62. The worshipper of Krishna here rejoined, "There are many licentious tales recorded in the sacred annals relative to Ráma, and his amorous conduct."

অত্রানুরে বৈকুণ্ঠে উবাচ ।

কিমিতি শমধ্যের দৃষ্টা কোলাহলঃ প্রায়স্তো যুবাভ্যাং । এ
এব রামোহি সএব কৃষ্ণে এব কৃষ্ণোহি সএব রামঃ । অন্যো
ন্যভিন্নৌ নহি রামকৃষ্ণে নারায়ণস্যাবতরো যদেতো ॥ ৬৩ ॥

63. Vyshnava directly afterwards reproved the two disputants thus, "Why do you argue so vainly on a subject which needs no controversy, for it is well known that Ráma and Krishna are the same being who became incarnate in the womb of Nárayana?"

কৃষ্ণপাদকঃ সবিনয় ।

প্রত্নে যদ্যপি নারায়ণাবতারত্বের রামচন্দ্রস্য শ্রীকৃষ্ণদে
বস্য সাম্য মায়াতি তথাপি পূর্ণাবতারত্বের শ্রীকৃষ্ণদেবস্য প্রা
ধান্য মন্ত্রে পূর্ণাবতারত্বং আরম্ভণ মণি ক্রিয়াবিশেষে কৃষ্ণ
যুক্তে । ষষ্ঠা আবির্ভূত্য গদালি শশ ধনুরা বিভুজ্জতি ভূজে
বৃক্ষাদৈয় রূপগীয়মানবিভবঃ পীতাহৃতো বালকঃ । কালিকী
মতি বৰ্তমান সলিলা মূলস্তু চাঙ্গোদবৎ গত্বা গোকুলরাজা
মথ মহামায়া মিতচালয় । কৃষ্ণ তত্ত্ব পুতনাদিকদন্তে হৎ
প্রাপ্তিভি কৃষ্ণরূপ বিশ্বাখ্যামিদং নিরোদয় । গতং সদৰ্থ্য
মাত্রে বপুঃ । গোপীভি বিজহার যঃ শিশুরণি প্রাগল্প্য মুহেজ
হৃষ্টগর্ভ মধুর্ভূত সূর্যপতে কৃষ্ণতা গোবর্জন ॥ আশৰ্ব্যে
জগতো ধৰ্মে জনবৃত্তা ইত্তাচ কংসাদিকং সদৰ্থ্যাব কৃতাত
মন্দিরগতাপত্যানি পিত্রে পুনঃ । সুপ্তা হেন বিশ্বাস্তরে মধু

পুরীমধ্যেছিল। বামবা বীভা দ্বারুবভীঁ সতীঁ জলনিধেদ্রন্তঃ
জগাকারযা। কিঞ্চ বোকশ নহন্তু মকন্তু কন্যকাঃ ক্ষিতিভূ
তা মুপাভোক্তুঁ। ভাবভীঁ সমকরোনিজমুর্তী স্তুত্র তত্ত্ব ভবনে
চূবৰেশঁ। ॥ ৬৪ ॥

64. The follower of Krishna thus offered his protestation, "Krishna and Rāmā cannot be the same, for the former by his incarnation manifested great valour, particularly in the undertaking of many arduous exploits; he was well known by his having a mace, a dagger, a shell, and a bow in each hand, by his wearing a purple silk robe, and by his exhibiting the glories of Brahma; moreover the illusive Krishna having sprung from the race of a cow-herd, crossed over the Kālindee river, where he slew many vile cannibals which it was impossible for others to do; having been taught by his mother (whilst in her womb) such things as related to the universe, he was also addicted to sensual gratifications; he gained the field against his fellow companions; caused Indra's boast of having upheld the mountain Govardhana to be set aside; he destroyed the Genius named Kamsa, and restored to his parents their deceased issue; he crossed the ocean and conveyed his household from Mathurā, by his magical power, during the hours of sleep, for they were ignorant how they had been transported; and he used to appear in different shapes, for the purpose of having sexual intercourse with his mistresses, who were 16,000 in number."

পুনঃ কথনঁ।

অথ বিচ্ছিন্ন দ্বন্দ্বাবি সুলোচনাবি জ্ঞতব্ব শোলাবিতকার্য্য

কালি। বেরোপি লৌম্যাবি সুরীভিমন্তি সমস্তত্ব কালিচিহ্নাদি
বানি। সুবর্তুলৈঃ কোটির লীন পোলৈ রুটৈগু রমেকালিভি
রঞ্জিতানি। করাল দৰ্শকুপি উরঙ্গরাপি ভাষ্টি বজ্ঞাপি উরঙ্গ
পর্যাপি শ্যামাবি পীভানি তথা লিভানি রঞ্জানি রঞ্জানি পি
বষ্টি ভূয়ঃ। কালাবলঘাল মিবোহমন্তি মুখান্যৰো কানপি
বিষকুরন্তি। আশ্চর্যঝপঃ নিজেপমীদৃক বো দৰ্শয়ামাসধনঘৰ
য়ায়। অপিচ যো দৈত্যবংশাবতরাপ্রেজ্ঞামিহত্য ভূমে রূব
তীর্থ্য ভারঃ। জযঃ বিধায় বরুণলস্য লোকান জ্বতেজনা ব্যা
প্য দিবঃ জগাম। রামাদয়ো খঃশাবতর। হরেচেকবন্তি সর্বে
পি ভবন্ত নাম। পরন্ত তে ইন্ত কথন্ত সাম্যঃ। ভজন্ত কৃষ্ণেন সম
ন্ত তেন || ৬৫ ||

65. The above speaker further proceeded, “Krishna appeared to Arjuna in a miraculous shape, whilst he was attended by many fair damsels, whose smiling faces were enough to charm any man’s heart, whose arched eye-brows excelled those of others, whose languishing and beautiful eyes were super-eminently piercing, and whose teeth were like pearls. Krishna having been embodied to bear the burdens of this transitory world on his shoulders, afterwards assumed his seat in Paradise; and as for Ráma and other Deities, they are a part of him, wherefore it is requisite for us to offer our mental adorations to him without hesitation.”

ইত্যাদীর্ঘ বিরতে কৃষ্ণেপাসকে রামোপাসকঃ।

কিমহে। শ্রীরামচন্দ্রস্য মহিমানঃ নবেৎ লি আকর্ণরাকর্ণয়
চতুর্ভুজঃ পীত দুরুলঘাসী হারী সহস্রাৎ পলহস্ত দীপ্তি। রামঃ
পরঃ বৃক্ষ কুতোপি হেতোঃ কৌশলয়া লোকি পুরোহিতীর্থঃ।
তরা ততঃ ক্ষোজনতোপগীতঃ কৃতঃ তবাদেব তবাদি মেবেঃ।

କ୍ଷମାଦମୋରପ ମତପାଳୀ ବିହାର ସାଲୀ କୃତବିଶୁଦ୍ଧୋଦ୍ଧୁ । ଅ
ବନ୍ୟମାଧ୍ୟାମବଧାର୍ୟ ସମ୍ମାଧ୍ୟାଂ ସାଚରାମାସ ହଟାକୁମିଳାଙ୍ଗ ନିହତ୍ୟ
ରଜାଂ ନିଚକାର ରଜାଂ ତାମେର ବାଲୋପି ମହାଘରଣ୍ୟ ॥ ୬୬ ॥

66. The follower of Krishna discontinued speaking, the worshipper of Ráma having answered thus, "Listen to a miraculous account of Ráma; he had four arms, was clad in a superfine purple garment, had a garland round his neck, and an aspect as brilliant as the rays of a thousand suns; his mother Kowsalyá was much pleased with a shape so admirable and well arrayed. To him devotions were offered by the Deities, Shiva, Brahma, and others; he was transformed into the shape of a human being, was conveyed away by Vishwá-Mitra, for the purpose of being revered, and by him was preserved from the assaults of the horrible cannibals, who used to oppress him."

ପୂର୍ବ କଥର୍ମ ।

ଶୈରଂ ଖିଲୋକୀବିନିବାମତାଜାମ ବଲାଦିନାଧୋତ୍ତରଗଂ
ଥମୁଣ୍ଡ । ସୋ ହେଲୟା କ୍ରିଗ୍ରହୁରଂଶୁର୍ମୁଖେଲୋ ଜଗନ୍ଧମୁକ୍ତକାରକରୁଣ
ହତ୍ତୁ । ଦୈଵିମ କଳାମ କାମପି କାମରପାମ ବମୁଢ଼ରାଯୋନି ମ
ସୋନିଜାତାମ । ନିଜାସୁଜ୍ଜେ ଜନକେନ ନୀତାମ ଶୀତାମ ବିନୀ
ତାମ ପରିଣିତବାନ୍ୟ । ସୋ ଜାମଦଘ୍ୟାଜଗଦେକ ମାନ୍ୟାମ୍ବାହାବଲାମ
ଜତିଯ କାଳରାତେ । ମନୋକ୍ତତା ଦୁର୍ଜତତାପଶାନ୍ତ୍ୟ ତେଜୋନିଜମ
ଦୈବକ ମାରହାର । ପିତୁଃ ପ୍ରତିଜା ପରିପାଲନାର ରାଜ୍ୟମ ପରି
ଭ୍ୟାଜ ଜଟାମଧ୍ୟନଃ । ସୋ ସଞ୍ଜଲେନାମୁହୁରମୁଣ୍ଡ ସନ୍ଦରମ ଗଠେ
ଲକ୍ଷଣଜାନକୀତାମ । ଲୋକଜାଗରଣକାରକାଣି ହୋରାଣି
ହୋରାମୁଖ ଦର୍ଶନାନି । ନିହତ୍ୟ ରଜାମ ଗି ଚକାର ରଜାମ ତନ୍ମ
ନ୍ଦବନେ ଲକ୍ଷଣତାମ ମୁଣୀତାମ ॥ ୬୭ ॥

67. The believer in Ráma again proceeded, "There never was a man in the universe, who had power to wield the weighty bow of Shiva; but it was easily broken by Ráma, the potent Deity in the family of Raghu, a part only of whose body becomes changed into various shapes; his wife Seetá sprang not from Janaka the earth, for Janaka was merely her guardian; Ráma is known to have subdued the powerful Parusa Ráma, who destroyed the Kshetri race, and being once deprived of his kingdom, was banished to his rural asylum, at Dandacá-ranyá together with his consort Seetá and his younger brother Lukshna, according to a decree of his father; there he suffered so much, that he wore the bark of trees, and had his hair matted; but he performed some remarkable acts in the midst of his sufferings, viz. he killed the monstrous cannibals, and protected the Prophets."

পুনঃ কথনঃ ।

অন্তহিতায়াঃ জনকাভজায়াঃ কার্য্যার্থ মর্ত্তি তিদশেষ্যে
গোঃ । মাঝাময়ো কাচিদলীকরণা সীতা ছতা উত্ত রাবণেন ।
সীলাহশান্ধাশরথে রুখাল্য সাধারণস্যেব অনল্য কোপি । য
লোকি লোকেঃ সকলে বলীয়ান্ প্রিয়াবিহোগপ্রভোঁ বিকা
রুঃ ॥ ৬৮ ॥

68. The believer in Ráma urged furthermore, "The illusive and fictitious Seetá was apparent as heiress of Jániká; she had descended from heaven and was again moulded into her original shape. The Heathen Deities were solicitous to consecrate their ritual ceremonies to her, and she was carried off by Rávana, as related in

the account respecting Ráma. It was not hid from the knowledge of mankind, that when Ráma and his beloved consort Seetá parted, they wept bitterly."

পুরঃ কথনঃ।

অজ্ঞানের দাসপদং পুপদ্য ক্ষত্রিয়তারে। মিলিতো হনুমা
ন। বনেচরোণামধ্য বাবরাণাম সমেলয়ামাস চমুমাত্যঃ। স
প্রস্তুরৈ দুষ্টুর সাগরাঙ্গং সেক্তুং ববন্ধ প্রতিবন্ধহীনঃ। চমু
মুহেন বিবেশ রামো লঙ্ঘ মলঙ্ঘামপি কামকৃপাং। কারা
গৃহে যা সুরনুন্দরীণাং মহেত্র চতুর্দিসুরেছরাণাং। গম্যান
য। দানব মানবানাং শ্রিরাজ রাজাজু রাজধানী ॥ ৬৯ ॥

69. The speaker in defence of Rama proceeded further to say, "Ráma became incarnate in the person of Vishna, and was accompanied by Hanoomána or the deified monkey, with a great number of other apes to Lanká, the capital inhabited by Rávana, who was the younger brother of Kubira. At that city there was a seraglio where the daughters of the Deities used to be confined, and access to it was debarred by a bridge, which was an impediment in the way; but Ráma surmounted the difficulty, and passing over the bridge reached his destination."

পুরঃ কথনঃ।

তত্ত্বেজিত্বস্থানগলক্ষ্য। ভূত্বা সমংরাজ্যসমাজ্যলক্ষ্যঃ
অকৃত্যা তর্কিত সর্বলোকং বিবেশ কীর্তাশনিকেত মাত্র।
বগহ ইতীব্রহ ইত্ত মুগ্ধং ইত্তেন লক্ষাছিত আচক্রব। যঃ কুষ্ঠ
কৰ্ণঃ সজগাম ধাম হমন্য রামক্য পত্রেণ ডিহঃ। পুরা হরা দা
শ্ববেদেখ সৃষ্টো বিজিত্য ভূযঃ সকলাম জিলোকীং কৈলাস

ମାଦେଶବରେ ଘନ୍ତୋ ରାବାଳ ମହୁଜୁତବାନ୍ ବଣୀରାଟ । ଅଗାମରୋ
ପଦୁବକାରୁକଳ୍ୟ ରାଗାଜଗୋଖାଦ ବଶଜୁତଳ୍ୟ । କଥେର ଚିତ୍ତେର ଶି
ରାଂସି ତଳ୍ୟ ଦଶାଲି ରାମୋ ଦଶକତରଳ୍ୟ । ହର୍ଷା ପୁଣରାର କି
ଭୀଷଗାଯ ଲଙ୍ଘାଧିପତ୍ୟା ରମ୍ଭୁବଂଶଃସଃ । ମାଯାମହୀୟ ତାମୁ
ପନୀଯ ସୀତା ମହୌ ପରୀଜାମିଦତୋ ନିବେଶ୍ୟ । ସଂପର୍ଯ୍ୟତା ମେ
ବ ସୁରେଷ୍ଟରାଧାଂ ବ୍ରଜାଦିକାନାଂ କୃତଃ ପୁରଭାଦ । ନିଃମାରରା
ମାଳ ହତାଶକୁଣ୍ଡା ପୁରାତନୀୟ ତାମରଭୀର୍ଵ ଲଙ୍ଘୀଏ ॥ ୧୦ ॥

70. He continued to add, "Indrajit, the eldest son of Rávana, was destroyed together with a million of imaginary monsters. At the time of his destruction he was furnished with a pointed shaft by Lukhana. The monstrous elephant of Indra, by name Oyrávata, was killed by Kumbhakarna, who was the second brother of Rávana, a triumphant warrior in all his exploits throughout the universe by the blessing of Shiva, and who in a state of ecstacy, and by his vigorous power, rescued Kylása from its yoke, which was a lofty mountain that had been the residence of Shiva. Ráma in a short space of time pierced the ten-headed giant Rávana, with his sharp dart, and was pleased to grant the sovereignty over Lanká to Vibheeshana, the youngest brother of the late Rávana. The beloved Seetá, the consort of Ráma was brought up before him to pass through a fiery ordeal, and the whole body of the Gods was assembled to witness this miraculous scene, in which her chastity was manifest as it preserved her from being burnt to death."

ପୁରାତ କଥବାଦ ।

ବିରିହି ପଞ୍ଚାନନ ମନ୍ଦ ପ୍ରବିତ୍ତଃ କାର୍ଯ୍ୟକ୍ଷମ ବାଚମତି କାର୍ଯ୍ୟବୀ

तैत्ति त्रिलोकी अनन्ताति इति इकावैष्टे तैत्ति वैत्तोविष्णे
देवः । नाकेण नदेष्व कपीष्व दैत्ये दृतो शुजेनावृगत्वं रक्षी
रामः । पुडीन् मनारोग्यं भूमारुकीर्ति विग्रावं मात्रह्यं समाज
गाम । इत्युत्तमूद्देश्वर्गत्विष्णु नृदेव्यः सिद्धेष्व नाईद्यर्थति
हिंगोष्टेः त्रुत्यविवृद्ध्यर्विधिनाभिविक्षः नपालयामास मही
महीरामः । उत्तार्य भारतः जगताम् जगामाम् निहत्य इकाम्पि
विष्णु धर्ष्याम् । इत्तमो एवमाने सकला मर्योध्याम् सैहेव नीक्षा
दिवमारुद्देश्वरोऽह ॥ ७१ ॥

71. The professor of Ráma continued speaking as follows, “Ráma is venerated by the Heathen Deities, viz. Brahmá, Shiva, and others, for having descended from the upper regions ; he was escorted by them to his royal residence at Ayodhá, where submission was shewn to him ; he became the ruler of the wide universe, and the people of the earth began to experience his favours. He introduced religion among his attendants, slew many horrible monsters, and ascended to his usual place of residence with his followers.”

पुनः कथनः ।

इत्तावस्थेवान् परिहत्य वस्त्रं कुम्होः पर्वित्वा बनिताः पुलि
द्देः । विष्णार्यं लोके कलिरीति घोकाम् दिवेः गतः केवल
मेकवेष । तद्कथः कृष्णः क्रियाभिरुपि रामचन्द्रादधिकः
॥ ७२ ॥

72. The above speaker proceeded, “Krishna having passed his life at Mathurá left his surviving friends and beloved consorts among impure people ; and though the Kálee yuga, or the Iron age, was the period in which

he existed, and evil actions have since that period been introduced, yet his deeds are not likened to those of Ráma, as related in the narration concerning him; wherefore Krishna does not surpass Ráma."

दैवकृत उवाच ।

हाहस्त युवरोऽनुपि वर्तमान एव व्यामोहः ॥१५॥
नक्षत्रो विशुगिर्भास्तुः । लोके गृहीता कृतिकम् उत्तम् अवाकृतः
कोपि विकात् आस्ते । परम् जनसेव समस्तं कार्ये लोलावि
लासः पूरुषोऽनुमस्य । त्यागो हि राज्यस्य वरे निवासो द्वारा
पश्चात्याप्तुष्टिसेवक्तव्यः । रक्षोवधादिच विलास मात्रम् चकार
भूमावरतीर्य रामः ॥ १३ ॥

73. The pupil of Vishnu here broke out in this strain, " Why are you too engaged in vain colloquies? Are you not well acquainted with the real account of Vishnu? Do you not know that appearing in human shape, he descended from heaven to shew clemency to his fellow-creatures, and that his character was unimpeachable, having gained universal applause, whereas Ráma was banished to some dreary place, and stripped of his royalty, the only thing remarkable in his conduct having been the destruction of some evil spirits by the erection of a bridge."

पुनः कथनम् ।

अकाम खेला त्रुज्युद्ग्रीति त्यागोपि तामां अलयो वि
वासः । भूतारुनाशः बहुलज्यच द्वात्रोपसमादिति कृष्णोला
॥ १४ ॥

74. The disciple of Vishnu went on, "Krishna left his amours, and refrained from the company of his beloved consorts at Bruja; He thus struck at the root of his race, and it consequently became extinct; he used to reside in the ocean Kshiroda."*

পুনঃ কথনঃ ।

রামল্য ভক্তে। প্রথম কৃষ্ণকৃত সুখা নুসিংহাদিক ভক্তশা
লী। সর্বোৎপ্রয়োগ বৈকৃত শাস্ত্রবিভিন্ন নিরবেদিতো বৈকৃত এ
বলোকে। যো হেষ্টি রামঃ ভজতে তু কৃষ্ণঃ যো হেষ্টি কৃষ্ণঃ
ভজতে তু রামঃ। ইমাদ্যুভো বৈকৃত সর্গ মার্গে বহিমুখ্যত্বে
নিরবেদিতো স্তুঃ ॥ ৭৫ ॥

75. The above speaker continued, "He who worships Ráma, Krishna, or Narasingha, is called Vyshnava. He who disregards Ráma, and adores Krishna, is ever disappointed of the blessings which are conferred on the followers of Vishnu."

পুনঃ কথনঃ ।

অতো মহেশোপি বিহায় ভেদবুদ্ধিঃ সদা সেবত এব বি
শুঃ। রামকৃষ্ণকৃত তথা নুসিংহঃ তথা হয়গুৰীব মুখ প্রভে
দঃ ॥ ৭৬ ॥

76. He further stated, "The worshipful God, Mahesha,[†] hesitated not to offer his prayers to Ráma, Krishna, Narasingha and Hayagreeva, in their incar-

* The name of one of the seven seas in Hindu Geography.

† One of the names of Shiva.

nate natures; and it is obvious that Ráma is superior to all."

ଶୈଖରଃ ସକୋପମୁରାଚ ।

ଅହୋ ଭବାନେର ଶିବଃ ମହେଶଃ ସମ୍ମ ସଦତ୍ୟନ୍ୟ ମନେର ଲେ
ବ୍ୟଃ । ବ୍ୟାଧାତ ପାତୋ ସଦତ ଭୂରୀର ମାପାତତୋ ଦୂରମ ମାହ
ମୟକ୍ । ଇଶୋ ମହେଶଃ ପରମେଷ୍ଠରୋ ବା ମହେଶ୍ଵରଃ କେବଳ ମୀର୍ଣ୍ଣ
ରୋ ବା । ସମାଧ୍ୟରୀ କଣ କୁରିତୋ ମହାତିଃ ଶିଵାଦୃତେ ବେଦପୁରାଣ
ବିନ୍ଦିଃ ॥ ୧୭ ॥

77. The defender of Shiva became vexed and expressed himself thus, "It is folly to say that Mahesha ever paid religious honours to subordinate Deities. The bare assertion manifests prejudice, as it is averred by our sacred writers that there is no difference between Shiva and Mahesha, that they are one being bearing two names, and that the same actions are common to both."

ବୈଶ୍ଵର ଉବାଚ ।

ନନ୍ଦିତଃ ଈଶର ଈତି ନାତ୍ରୀବ ଈଶର୍ଯ୍ୟମାୟାତି । ପଞ୍ଚ ତାରଃ
ଭଗବତୋ ବିଷ୍ଣୋ ତୈରଶ୍ୱରଃ ବେଦପୁରାଣାଦିସଙ୍କଃ ॥ ୧୮ ॥

78. The worshipper of Vishnu hearing this smiled, and said, "Is it not mentioned in the holy writings, that God is not known by his name only; but by his attributes, and Vishnu made himself conspicuous thereby, as is authenticated in the Vedas and Puranas."

বিহো শ্বাবৈষ্ণব্য়ে পশ্য ।

শিবঃ শশানে চিত্তভূষণঃ কপাল মালাহি ভুজভূষণঃ
সতাল বেতাল পিশাচ মণ্ডলে নটরঠষ্ঠ ইবান্তভূষণঃ ।
দিগঘরো মুকুজটো বিরপমৃক্ত জলঘলাটাপিশিখাবলে
হিতঃ । অমজলং রূপমিদং দধং কধং তজজ্ঞনানং বিদ
ধাতু মজলং । উপাসকো যো যন্তুপাসনারতঃ সতং দমে
তীতি সতঃ প্রতং প্রয় । আতঃ শিবারাধনতঃ পিশাচতাং
কধং রয়ায়াদিতিমে বিবেদয় । অবেন রূপেগচ সঙ্গদানয়া
ক্রিয়াভি রেতাভিকুদ্বীরুতি হিতিঃ । মহেষরাধ্যা মপি লক্ষ
বানরং । মহেষরতং কথমেতু বান্তবং ॥ ৭৯ ॥

79. This speaker again went on, "Behold and consider the description of Shiva. His body is besmeared with funeral ashes, a festoon of mortal bones is hung round his neck, he is surrounded with deadly asps, and attended by a host of evil spirits, known by the names of Tála and Vetála, &c. he is disrobed of his apparel, his hair is dishevelled, his eyes look dismal, and his forehead sparkles with fire. How then can his person be the object of adoration? and how can one by venerating him obtain eternal bliss? He who associates with evil spirits is one of their members; but no divinity."

ইতি বিজিত মূর্দীর্য বিরতে বৈকুণ্ঠে ঈশ্বরঃ সকোপং ।

অবন্তুরপশ্য শিবল্য শৌলয়া বিহারশীলস্য বিচিত্রকৰ্ষণঃ ।
অবেনরূপেগচ তীবশেন তৎ বৃতপাহানি বর্জবেথ কহকুন । কিঞ্চ
সুখহা কুতুষ্য সুখং কুতোবা কুতঃ সুস্থরত্বং কুতো ধসুস্থর

स्तु । अबेकेः बहुत्रैप इवेकेः प्रकारैरः सदा शीलया थेल
त चिन्मारम् ॥ अतोऽन्यन्यान् अहेष्वरम् विहारन्दीलम् वि
चिन्त्र ग्रैपेः । नामृण्य मायात् हरिः कथम् ब्रेवापि नेत्रेण
समर्चको यः ॥ ८० ॥

80. The defender of Shiva felt much displeased, and replied abruptly, "Shiva has numberless miraculous shapes, his actions are mysterious, his purity is not affected by his assuming a mortal body, he is not subject to misery, and happiness is his portion, his beautiful or vile image is of little moment so long as the eternity of his life is certain, and he enjoys uninterrupted felicity. He is so far superior to Vishnu, that he is adored by him."

अथ सरवती अधिष्ठानः ।

अतात्मरे कोपि समाजगाम समस्त विद्यार्थवर्गमारुः ।
प्रगल्पु पुंश्चपमरादरेण सरवती मूर्तिमतीव साक्षात् ॥ तत्
वीक्ष्य लोके अत पूर्वकीर्तिः भेजोविशेषानुमित वस्तुपम् ।
विद्यु नमाजो नृपतिष्ठ सूरा दत्त्यास्थितः सत्त्वम् नमूरुषिः । आग
त्याथ सर्वतो इवलोक्य प्रभुः प्रत्याह सः । सुर्मुखिता पश्चित
मण्डलैरियै भवत्सता देवसदेव दृश्यते । अहो विचारः
कठमः प्रवर्त्तते मैत्रेयसाकर्ण तर्णकोक्तुकः ॥ ८१ ॥

81. A Pandita or learned man made his appearance among the disputers. He looked as if he were the female Deity Saraswati, or the Goddess of Science, who had assumed the shape of a man. On his appearance, all those who were present began to show him respect and esteem, and begged him at the same time to be seated. The Pundit then spoke in an eloquent manner

to this effect, "Since this place is so well crowded by people as enlightened as any learned Heathen, I am extremely anxious to hear what are the discussions you are carrying on."

अथ प्रत्युः सविनयः ।

संप्रति प्रवर्त्तमानोऽहम् शैवदैवक्षयोर्विवादः । शैवः
शिवः महात्मन् प्रतिपादयति । दैवक्षयः विष्णुः उद्गत वि-
वये माध्यम्य मवलम्बयत्तो उवत्तेऽन्यादृशाः संशर मप
मरुतः ॥ ८१ ॥

82. The Monarch here replied, "The matter in dispute is, whether Shiva or Vishnu is the object of veneration, and the disputants are the followers of those two divinities; wherefore I beg to refer to your discriminating judgment for a right answer and one that may terminate the dispute."

अथ सकल विद्यानिधिविद्वान् किमत्र विवये माध्यम्य ममाकः
आकर्षय तावः ।

कालस्तुकृतयः कलिः कलिग्रह त्तुच्छ्रि किरण्डीवित्तः सम्भ-
विः किरण्डी किरण्डापिमति विद्यावलः वा किरणः । किं
तुमो महिमान मम च महामोहम्य हात्याक्षयः यज्ञात्रापि च
गर्वं पर्वतमत्तो वर्जिति सर्वोक्तनः ॥ ८३ ॥

83. The Pandita thus began, "My opinion will be of little avail in regard to the argument; listen, notwithstanding to what I have to say, since man in his best state is subject to all the evils attendant on this life, and his existence is but of short duration; his

reasonings, how proud soever he may be of his knowledge, or even of his possessions, are not to be relied upon; it is consequently useless to attempt to arraign one Deity at the expense of another."

পুনঃকথনঃ ।

প্রত্নো তস্মাদব্যোন্যঃ সর্বমা গর্ভমপহার্য যদি পর্যালো
চয়ন্তি তদা বেদৃশা বাদা ভবন্তি । বহুধার্মিকের কলি বলিনি
কলো যুগে ধর্মগত ক্ষতিপ্রয়োগার্থেরেব পাবণগুপ্তাইঃ
পশ্চিম মৈন্যর্মাহিতাঃ শৈবা বিষ্ণুঃ বৈষ্ণবাচ শিবঃ নি
ন্দন্তে। ভজি বিশেষাভিমানিনো মুক্তি মাকারুন্তি । বহুভূত
ময়া পুরাণোপপুরাণযুক্তাঃ সাক্ষাচ বেদাঃ অৃতযঃ সমন্বাঃ ।
শাস্ত্রাণি সর্বাণি বিলোকিতানি নক্ষাপিষ্ঠেঃ শিববিষ্ণুভেদঃ
॥৮৪ ॥

The Pundita continued :—

84. " Were you all to consult the sacred books deliberately, and without suffering yourselves to be confused, I doubt not there would appear nothing disputable in what they contain ; although from a slight knowledge of the Shástras, men are divided in their sentiments, some extolling Shiva and some Vishnu, which is wholly attributable to their imperfect knowledge, however earnest they may all be in placing their faith in the one or the other for the salvation of their souls. From the perusal of many religious codes contained in the Vedá, Purána and Smriti, I have found no difference between Shiva and Vishnu."

পুনঃকথনঃ ।

অহঃ পুনঃ পশ্চিমঙ্গলীঃ তাঃ পৃষ্ঠামি সর্বামপি তে
বদ্ধত । ক্ষতো স্মৃতো শাস্ত্র পুরাণমধ্যে কেনাপি দৃষ্টঃ শিব
বিজ্ঞ ভেদঃ ॥ ৮৫ ॥

He went on to address them :—

85. “ I am desirous to know from these intelligent persons, whether they have ever met with a single passage in the books purporting to exemplify the divinity of these Heathen Gods as of two distinct beings.”

অথ সর্বে তার্কিকপ্রভৃতয়ঃ পৌরাণিকাদ্যাচ্ছান্নে
মুগ্ধপদচ্ছাঃ ।

মহেশনারায়ণোর্বিভেদে বক্তৃপি দৃষ্টোনধলু ক্ষতো
বা । অদ্যতয়োরেব মধ্যাহ্নবীরঃ সৈর্বৈরপি ক্ষয়ত এবহাদঃ ।
শিবস্য বিক্ষেপঃ পরমমুক্তিক্রেত্বা পুরাতনী ক্ষয়ত এব সৈর্বঃ যশ্চা
বয়োর্ভেদ ধিরঃ কর্তৃতি নযঃ সন্ধোরঃ নয়কঃ প্রয়াতি
॥ ৮৬ ॥

The Courtier, an intelligent speaker, proceeded in these words :—

86. “ No one has yet been able to give an explanation of the difference between Mahesha and Narayana ; but the disputants here have done so. I believe, however, that he who makes a distinction between Shiva and Vishnu, is the author of his own misery.”

অথ সকল বিশ্যানিধি বিশ্বামুরাচ ।

অতো হরেৱা তেনবিদৌ কদাপি কার্য্য। নবুদ্ধিঃ সহুপাল
কেন। সদা বিচার্য্যা পর মেকটৈবে নচেমনায্যা ভবিতৈব
ভক্তিঃ। হরে হরেৱা বাপি মনঃ প্রসূতঃ যজ্ঞান উবেৎ সোৎ
সুমুপাসনীয়ঃ। মুক্তিষ্ঠ তুক্তিষ্ঠ ততো ষধেজ্ঞ মৰাপ্যতে
নূনমুপাসকেন। শিবেতু ভক্তিঃ প্রুচুরা যদিশ্যান্তজেজ্ঞান্তেন
হরিঃ তথাপি। হরৌতু ভক্তিঃ প্রচুরা যদিশ্যান্তজেজ্ঞান্তেন
হরঃ তথাপি। শিবোপি বিশুঃ তজতে কদাপি বিশুঃ
শিবঃ বা তজতে কদাচিঃ। পরম্পরাত্মেদবিবোধনাৰ্থ মধ্য
প্রস্তুত্যৰ্থ মুপাসনায়ঃ॥৮৭॥

The Pundita added :—

87. " He who loves truth, and ventures not to separate Shiva and Vishnu, and make them distinct beings, or to corrupt his own morals, will for ever ensure to himself freedom from misery. The consideration, that Shiva and Vishnu are one, is so very reasonable, that no prudent person can contradict it. Wherefore, if either the one or the other be venerated, it is the same, for in either case their votaries are likely to be saved. If any be eager to worship Shiva, he must place his belief also in Vishnu, for to think of venerating the former without believing the latter to be equal, is altogether vain. Has it not been affirmed that sometimes Shiva is transformed into the nature of Vishnu, and vice versa? Hence we conclude, that the two are as one Divinity, and all ill-disposed men should reform their foolish notions regarding them."

পুনঃ কথনঃ ।

বেচাঞ্জনো মূর মতেহভাগ্য়~ শক্তিরভেদাদপি ভদ্রাহঃ ।
ত্বো~ সমাধানকৃতে হরেণ দেহার্থহারী ইতিরপ্যকারি ॥
৮৮ ॥

This most learned Pundita again spoke to the following effect :—

88. “ In order to remove from your minds the doubt as to whether Shiva and Vishnu are one being, I beg to represent to you, that both were incarnate in the person of Hari Hara.”

অংশ সানস্ম~ সাধুমাধুইতি সর্বেক্ষকে নামাগু মহলোক
যন্তে পুনরাহ । যে কেচিং পুরুষা নিজাত্মনি চিদানন্দপ্রবোধা
গুর্যে যত্ত্বমাখিলবাসন। ইতিরিধিঃ বাঙ্গাণ্ডি বাঙ্গাণ্ডতে । বাঙ্গ ।
মো বহুমাত্র তৎকলকৃতে চিত্তে অঠীজ্ঞতা মস্তাকস্ত নিরুত্ত
রঃ ইরিহরাহৈতাঞ্চিকা বাসন। ॥ ৮৯ ॥

89. The Courtiers hearing all this felt much delighted, and began to extol the Pundita, who replied very circumspectly thus, “ Every soul has a particular desire to give up the enjoyments of this life in the hope of gaining salvation, and it is for this that all enlightened people make both Shiva and Vishnu the object of their praise and reverence, that they may obtain bliss.”

THE END.



উক্তপত্র।

উক্ত	অন্তর্ভুক্ত	পাতা
মৃদ্ধি	মৃদ্ধি	৪
ইভৃচে	ইভৃচ	১৫
ব্রাগত	ব্রাগত	২০
হিতাইতি	হিতাইতি	৬
মেতাতি	মেতাতি	২৩
ধর্মাট	ধর্মাট	৭
ভূমেহ	ভূমেহ	৭
প্রত্যক্ষান্যম্ব	প্রত্যক্ষান্যম্ব	২২
কর্তৃন	কর্তৃন	১৭
ঐ	ঐ	৭
নিজোদর	নিজোদর	৩৫
তেস	তেস	৫১

ERRATA.

<i>Read</i>	<i>instead of</i>	<i>Page</i>
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Vibhooti	Viodooti	6